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The MYSTERIES of the HEART DOCTRINE

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FROM

Boston Center of the
Universal Brotherhood
and
Theosophical Society.

The Mysteries of the Heart Doctrine

A Helper of Humanity

THE MYSTERIES

OF THE

HEART DOCTRINE

Prepared by

Katherine Tingley

and Her Pupils

POINT LOMA, CALIFORNIA
The Theosophical Publishing Company
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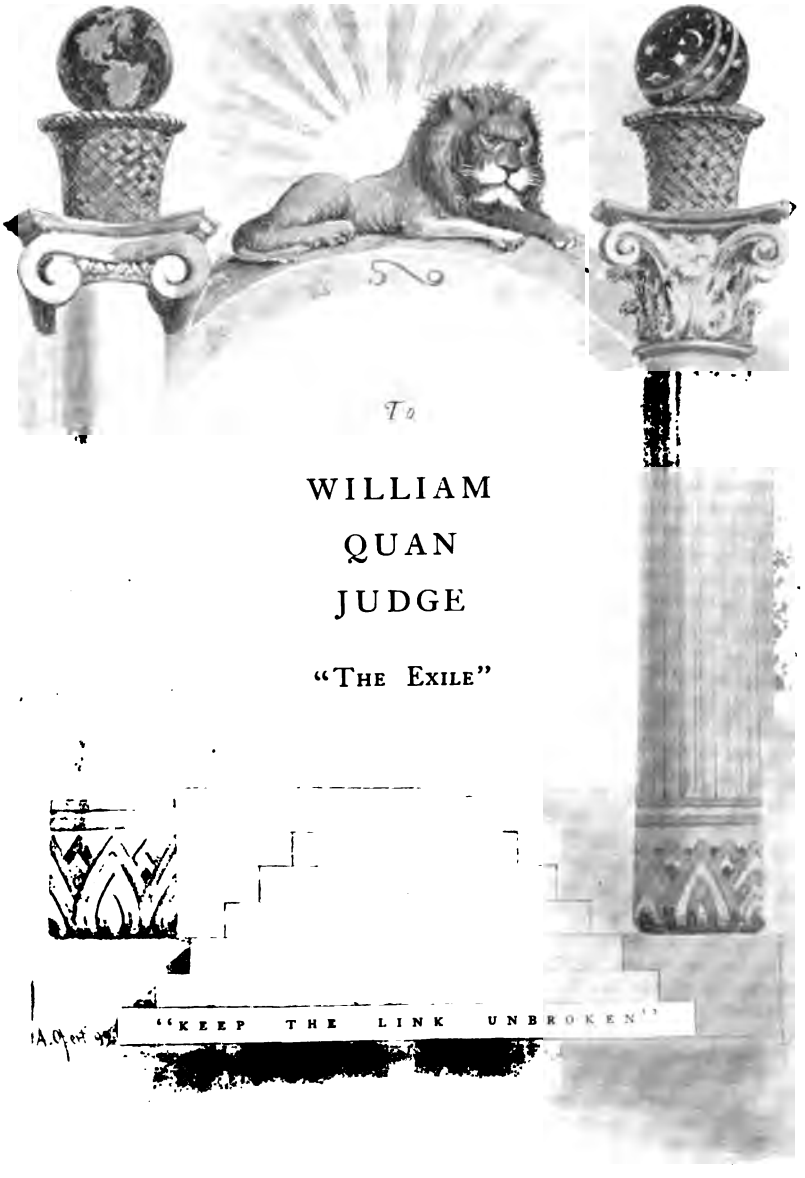

To

WILLIAM
QUAN
JUDGE

"THE EXILE"

"KEEP THE LINK UNBROKEN"

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"Great Sifter is the name of the Heart Doctrine"

Preface

WHEN Katherine Tingley said that it was time for the history and teachings of Theosophy to be presented in a new way, adapted to the average mind and the new time, the task of aiding her in the preparation of this work was most gladly undertaken. The book was outlined by her to contain some of the vital teachings of the Heart Doctrine—the Wisdom Religion—Theosophy—and also a record of some of the facts, many hitherto unpublished, of the history of this now world-wide Movement. In pursuance of this she carefully selected subjects which she felt were best adapted to the present needs of the world, including short sketches of the lives of H. P. Blavatsky and William Q. Judge, and a general sketch of the development of the work, its growth and the obstacles which it had met and overcome since her own public identification with it.

The members of the Cabinet of The Universal Brotherhood strongly urged the importance of giving, also, a brief sketch of Katherine Tingley's own life as, lacking this, the historical notes would be incomplete.

Every effort, every movement, every great development in the history, thought or life of the world centers around a great character whose life is the keynote without which the record of the progress of humanity would be incomprehensible.

The words, Theosophy and Universal Brotherhood, may be heard from many quarters and are used by many for their own purposes and self-interest. To us who feel the privilege and the responsibility of making Theosophy a living power in our lives and who

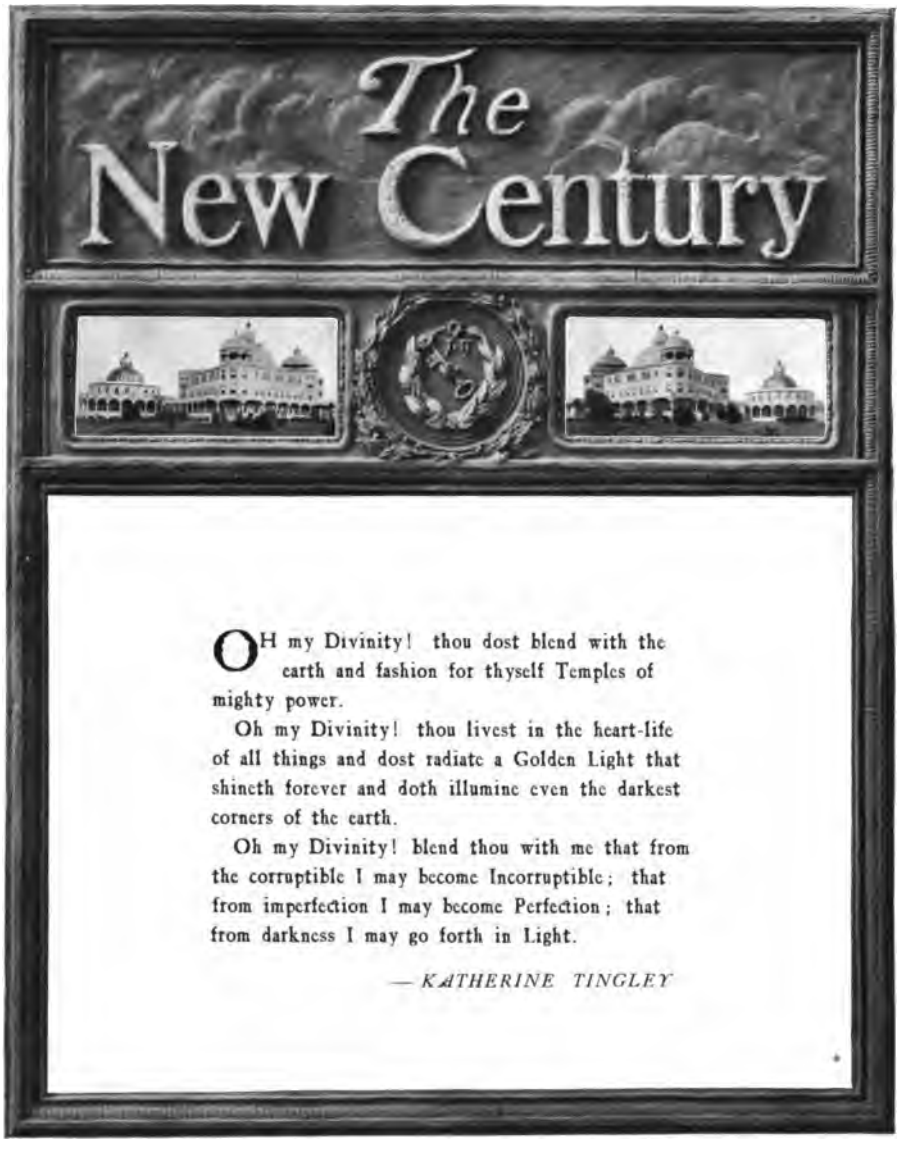
have had the rare opportunity of close association with the three great Teachers of Theosophy—H. P. Blavatsky, William Q. Judge, and Katherine Tingley—Theosophy is more than a name, more than a theory; it is a living, transforming power that shall lift the whole world and fill all life with light and joy.

That which we have received we desire to give, that which we have realized we desire others should also realize. These great Helpers have been to us a living Example and Inspiration, and we have the certainty of knowledge and experience that as their lives and work become known to the world, the world, too, will find in them the same living Example, the same Inspiration to a purer, nobler life. The history and development of modern Theosophy are centered in and identified with the lives of these Teachers and to them we owe our undying gratitude and devotion, which can only find full expression in the service of all that lives.

If from these pages a few hungry souls shall find the bread of life our work will not have been in vain.

CLARK THURSTON,

Member of the Cabinet of Universal Brotherhood



OH my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.

Oh my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.

Oh my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light.

— *KATHERINE TINGLEY*

Introduction

BY the issue of "The Mysteries of the Heart Doctrine" the public teaching of Theosophy is removed from the domain of pure intellectualism, and is so adapted as to appeal to the real and permanent interests of the Humanity which it seeks to serve. The mind of the World would already be ablaze with Theosophy and its practical expression of Universal Brotherhood had not this consummation been largely thwarted by the restrictions of a mere Theosophic intellectualism, which it is the object of this work to counteract and remove.

At the inception of the Theosophical Movement, towards the end of the last century, two great obstacles militated against its immediate advance and success. The first of these was the intellectual fever of the age, the eager pursuit of new theories without any regard to their application to human life, thus obscuring the actual and permanent mission of Theosophy. The second obstacle was the limited perception of many of those who gathered around the Teachers, H. P. Blavatsky and W. Q. Judge, professing great devotion and assuming to be exponents of the high ideals, but who were indifferent to the application of the ennobling and purifying teachings in their lives or the demonstration in action of its practical and vital message. And while there were others whose hearts responded to its inner meaning and purport, even many of these lacked the necessary wisdom to make of themselves open channels through which its forces might flow outward into the world.

Obstacles such as these have had their inevitable result, not alone in retarding the influence which Theosophy might otherwise have exercised, but also in delaying the wider teaching of a phil-

osophy which, from its very nature had to be revealed by gradual stages. Anything approaching a full exposition of Theosophic truths would have been an unloosing of waters in so great a volume that they would have been beyond the comprehension of the masses and beyond their power to apply them consecutively. It would have been like teaching Greek to a child, and did not Christ say "I have yet many things to say unto you, but ye cannot bear them now." It is only as the basic principles are understood and as they are applied to and permeate men's lives and acts, broadening and purifying them, that it becomes possible to advance further and interpret more fully the "Mysteries of the Heart Doctrine." If they are studied only intellectually the key is lost and Theosophy remains a dead letter.

The production of this volume is but the outward expression of an advance from within, a forward movement which exacts from the student a conduct of his own life in strict conformity with his professions, and in this way The Universal Brotherhood and Theosophical Society has become a channel through which the teachings of the Wisdom Religion may pass to the world beyond in ever larger volume and in ever greater purity. Although but a glimpse of this all-embracing philosophy has yet been given to humanity, its progress will be sustained, triumphant and rapid, and that progress will be accompanied by an ever wider exposition. The advanced treatise of today will be but the primer of ten years hence.

Theosophy has come into the world as a permanent addition to its knowledge and to its thought. However faulty may have been its external structure in the past, its future is already provided for to the exclusion of former hindrances and defects. That future rests within the hands of the children, who have been gathered from many nations, and are now being trained in the atmosphere of Raja Yoga, the unchanging Science of the Soul.

For those who truly seek the Light, this book will be a stepping-stone to the knowledge that redeemeth all men.

POINT LOMA
AND ITS LEGEND

POINT LOMA AND ITS LEGEND

HOW describe its beauties?—the broad expanse of ocean; land-locked bay, with craft of war and commerce riding on its peaceful bosom; nestling city; sunlit, fruitful valleys, cut by sparkling, snow-fed streams; majestic mountain range with snow-capped peaks, like giant fingers heavenward pointing—all touched by soft and vitalizing breezes—one vast Titanic picture, overwhelming self, while "Soul," in fitting raiment stands visible, a God.

In retrospective thought, seated on its rock-ribbed, element-defying battlements, I muse upon the Legend:

That here the wise ones of Lemuria—now ocean-covered—reared a stately edifice, a temple dedicated to the Gods of Light, wherein they taught her worthy youth the simple laws of life eternal:

That here the gods touched hands with men and gave to them rich stores of knowledge and of wisdom in such measure as they could use unselfishly:

That here men, living for the soul of things, made earth a heaven, themselves gods, conscious of their oneness with

the Father (like their modern prototype, the fearless Nazarene):

That from the temple-dome-crowned Point, standing like a mystic virgin, old yet ever young—never yielding to the dark waters' fond embrace when all to westward sank in one vast cataclysm—shone to all the world a quenchless, pure, white flame, to light the way for mariners on ocean waters and on the sea of thought, that all might see and live:

That once, when darkness filled the earth and men went blindly searching for the light and found it not, then the great Teacher from the temple—filled with pity and compassion—went forth to save the lost, leaving the temple and its sacred light in care of trusted ones, charged on their lives to keep and hold its precincts inviolate till her return; their inspiration gone—careless and faithless to their sacred trust—the light went out and they in darkness perished; the temple—refuge for the good and wise—was sacked and leveled to the earth from sight of men:

But caverned underneath (the Legend runs) stand guarding genii, giants grim, fairies, gnomes and sprites, to hold

the portals closed by pitfalls, ocean tides, dire calamities and death, 'gainst venturous ones and the faithless guardians lingering near the whispering, moaning caverns by the sea—until their Queen returns to their release:

That in some coming age when men, grown weary, heartsick, hopeless, wandering in the trackless waste, shall face again the rising Sun in search of ancient Wisdom and the Truth, then the great Teacher will again appear in

human guise among her own—welcomed by the wise-grown, faithful watchers, rejected and reviled by those who faithless in the past have been—to rear upon the ruins of the old a new and grander Temple, dedicated to all that lives; and in its pure white marble dome to fix a

light—symbolic of regenerate man—whose penetrating rays shall reach to lowest depths to lead the ceaseless upward march of evolution to the Heaven on Earth—the Universal Brotherhood of Peace and Good-Will, made perfect through the travail, agony and blood of man, redeemed from SELF.

THE
PILLAR OF THE WORLD

I

THERE came a spirit in a bird, and sung,
Of that strong Rock from which all mad
waves fall,
Of that high Will that maketh ages young,
Of our earth's Guardian Wall.

"What are all words," she said, "and all songs
sung?
Are not the world's great white rose petals flung,
Petals of peace, o'er land and sea and sky?
What were all words, if words could take them
wing,
And over all the wide world ring and sing,
And breed and breathe out courage where they fly?"

Those are thy words, O King, whose eyes have seen
Races arise, and wane in slow decay.
Who hast made mighty many a king and queen
Whose thrones have passed away.

II

Though Thou didst wander forth of old, to roam,
While ages, comet-like, should flash and burn,
Unto Thy native place and ancient home,
Dost Thou not now return?

III

There came a spirit in a bird, and told
A legend from the golden days of old,
And Master, wert Thou far or near, who knows?

There were three Wise Ones at that spot on Earth,
Where all the wisdom of the world had birth,
Where God's great Yellow Rose of Wisdom blows.

And They took fire, those three, from Loma's heights,
And They took seed, those three, strange seed to sow:
They were the world's primeval God-sent knights
Sent forth to war with woe.

There were three Wise Ones went their ways of old,
From Loma-land, the purple land and gold,
To sow in Time the seed of things to be.

And one went south and west and dwelt awhile
By the old waters of mysterious Nile,

While the old Nile was young, and young her sea.

(Were they Thy words that took them forms of stone?
Was it the sacred Fire that Thou didst bring
Moulded and souled the Sphinx to reign alone
Till Time's returning spring?)

And one went west and west across the sea,
And had his place where China was to be,
And sowed the noble seed and went his way.

And what he sowed hath lain in silence long,
And a young tree hath grown in silence strong,
And it shall bear its fruit—perchance today.

(Oh, there are strange rare apples o'er the sky
Hung on the boughs of that which shall not cease.
Fruit of the Tree Thou wouldst not suffer die
Is the World's joy and peace.)

And one went forth, and journeyed east through snows
Where the old mountains' snow-white summits rose,
And sowed the seed between the two wide seas.

Ages ago the Masters sowed the seeds,
Tomorrow they shall blossom out in deeds;
Today the world shall know the Fire that frees.

IV

The waters made an inroad on the land,
They rose in demon rage against the shore.
Who shall the fury of the waves withstand
And still the Ocean's roar?

The waters made an inroad on the land
They came, a demon-souled, tumultuous band
To slay the Hope-seed sown beyond the rocks.

The waters made an inroad—but Thy hand
Thou heldest o'er the shifting wastes of sand,
And the sand battled back the mad waves' shocks.

V

Thou art the Pillar of the moving world
Standing where no veer is, nor ebb nor flow,
Thou art the Pillar of the moving world
While races come and go.

THE LOST CHORD IN MODERN CIVILIZATION

TO careless, non-thinking and easily satisfied minds modern civilization presents itself as occupying an apexal position, when compared with whatever has in all time preceded it in the world's life. This is the present-day world's pride and boast; the *ne plus ultra* in material affairs. In fact the truth is not far remote from this statement—that the reverentially stiffened knees of humanity are bent before it in fetich worship; for is it not the true representative of the "Golden Calf" which man in reality serves, adores, and to which he sacrifices, even to the giving up of his physical, moral and spiritual health and life?

If this statement is untrue, then why do we see so many men and women everywhere, especially among the wealth-burdened class, broken down in body and mind, wrecks, made so by the mad race after riches to buy ever more and more killing luxury and selfish power, the two component and never absent parts of our civilization? Neither

is this the whole nor the most vital part of the situation. The very nature of the chase for wealth—or let us now rightly name it "Modern Civilization"—engenders and forces the conception, birth and weed-like growth of baser qualities engrafted into, but unnatural to true human nature and life.

Selfishness belittles, dwarfs and finally consumes whatever yields to or becomes possessed by it; doubt, suspicion, jealousy, fear, anger, hate, war, devastation and death are its handmaids and children on the physical plane, as is proved today by the world's condition and the mustering of its armed hosts. But, as material life is only a dim reflection of the world's thought-life, the hidden source from which man's moral and physical action springs, controlling and dominating his spiritual health and conduct—what of this most vital phase of our civilization and its effect on the present and future of humanity?

Present day conditions and the dominant, controlling factors in life being as they now are, where is the end? Shall we retard, check and stop our present civilization if it proves itself false, or shall we rush on, self-deluded and blind to the inevitable result?

To cease going in the wrong direction, and face about does not mean destruction of what we have built, nor does it necessarily mean disturbance if done intelligently, as we would change the flow of a river, or open a canal between two oceans. The course of human destiny is changed daily by the crafty mental insurrections and exploits of wrongly directed minds, or by a fertilizing inundation of good and

right-pointed thought. Both subtly permeate the world's mind, but are only recognized later by their bad or good effects.

The present time is evidently a great and vital period of disintegration, re-construction and re-adjustment; otherwise, why the universal feeling and loud expressions of unrest and attempts of individuals and nations to get into place—although unconscious of the real purpose—as though moved by some Mighty Unseen Hand?

In presence of such an epoch and its vast present and future responsibilities, should we not at least carefully and as completely as possible examine and analyze our civilization, in order to inform ourselves as to what it really is, and, placing ourselves above prejudice, misconception and false pride, be in a position of intelligent responsibility from which we can knowingly act as individuals, nations, and finally as a great, all-powerful Brotherhood of the whole?

The world's individual and collective life is actuated in the main by the desire to do right,—is inclined toward the truth. But has not man lived and acted so far away from both for so long a period, that a mental wall has slowly grown around him and so dimmed his perception that these right desires and preferences have become weakened and the basic vital principles and qualities lost sight of, becoming mere theories, mere ideals to be mentally striven after? Perhaps, too, on every seventh day, with a dim, fear-paralyzed hope, we pray that we may attain to and realize these shadows of our real selves, sometime and somewhere in the remote future, in some unknown dread-

haunted country or condition after death. Is there any process or alchemy in nature or within the power of Deity whereby wheat can result from seeding the ground with thistles? If so, nature has become unnatural, and God has stultified himself by not making it the necessary and universal way to grow wheat. Is modern civilization the fruitage of good seed, sown in love, on common ground of equity, fertilized and cultivated by brotherliness and mutual helpfulness—or is it the flowering poisonous weed of selfishness? If the former, then we should more completely understand it in order that we may more intelligently and better nourish, more rapidly expand and perfect our civilization.

If, on the contrary, its basis and foundation-principle is false or out of true, then the huge superstructure of modern life must inevitably fall and bury under its ruins the hopes and resources of humanity. If this be true, then is it not of vital, paramount importance that the fact be known and heralded throughout the world that we may replace the false by the true and so upright our structure from base to pinnacle before it topples, crushes us and crumbles under foot, to again engulf all humanity in such a chaos as would by comparison make of the "Dark Ages" and the "Reign of Terror" pleasing preludes, performed by saints and angels?

That the world is today in an epochal period unprecedented in its history, is evident even to the casual observer, —a pivotal time, when old things and ideas are giving place to new. But most important is the forceful invasion

of old fields of thought by a new spirit with a trend toward the abandonment of the purely material and speculative in religious and scientific life, and the gathering up of the fragments of ancient Wisdom and Truth, concealed for ages under the accumulated rubbish of priestly dogmas and money-changers' hells. Is not this the signal of the imminent approach of the main army of an invading thought-force for good, with skirmishers well out and successfully engaged? Enough has already been accomplished to warrant the hope and belief, that before the Twentieth Century has passed its young manhood, the great and final battle of ages between good and evil will have been begun on this world's plane, and that the false and selfish qualities in man will have been driven back from their dominant place in human life.

With minds open to truth, let us courageously expand and perfect our civilization so far as it is stable and true; and analyze, dissect and rebuild where facts prove it wrong, so that humanity will be found ready with light of true knowledge burning brightly, waiting for the Coming Fulfillment of the Law.

With this all-important object and purpose in view, let us search the past, examine the present, compare, reject or accept *facts*, according to the intelligent fairness of each seeker, and the sum total — our deductions — if correctly formulated and footed, will discover and illuminate the truth for which all men are searching in a more or less blind, unconscious, purposeless way. In order to arrive at correct conclusions as the subject is examined, the solid basis

for a true civilization must be determined at the outset. First, what is civilization but *a Perfect Balancing, the Equitable Adjustment of all Interests?* If this formulation is correct, then *Equity* is the basis, corner-stone and superstructure of a true civilization which can be found only in the divine Trinity where the physical, mental and spiritual life of man works in perfect accord with Universal Law.

Equity adjusts and balances with inflexible love and unyielding compassion. In operation, it is like all truth, simple and easily understood. It is the one basis from which right action springs, and right results obtain in the daily life of every individual. It is in no sense an abstraction, but a living, positive force, with which right-minded humanity is in constant, but largely unconscious, contact and dealing. The financier who protects and returns to his client the due proportion of profits accruing from expert investment of the latter's capital, retaining to himself the proper remuneration for his services, has practiced Equity between the two; yet if this same broker, knowing what profit would accrue, had first bargained to return a fixed sum, less than an equitable proportion, although in amount satisfactory to his client, in so doing he would be sustained by a Court of "Justice" under the law of contracts, notwithstanding the fact that a moral law, which should in equity rule among honest men, had been violated.

Yet, is not this so-called justice the rule and guide in business, and at all contact-points in the life of today, while equity is the rare exception? "Get all you can,

keep all you get" is the dominant unwritten law, and is more than frequently sustained by the written law, because both are conceived and brought forth in selfishness. If this be true, it is a quagmire under the foundations of our civilization, spreading beneath the entire structure of individual, national and moral life. What else is the present attempt of the strong nations to apportion China among themselves, for is not this the real purpose, regardless of what is offered as a pretext under which this attempt hides itself? The same fact holds true as relates to professional and commercial life. In proof: witness the huge combinations which place in the hands of a few men the absolute control of and dominion over the material interests of a vast majority of the world's population; this, through acquired sovereignty over the world's industries, transportations, and food supplies. Even the religious world is in no way exempt from this same prevalent spirit of selfishness and lust for power and wealth. If it were otherwise, should we witness the fundamental truth of Brotherhood which was taught and instilled alike by all the world's great Teachers as the key-note of their saving songs, partitioned among their professed followers, and these irreconcilably divided into innumerable antagonistic and warring factions? Should we see each faction with its limiting creed and dogma devoting itself specially to the formulation of its own definitions of some word or phrase? Should we find it advertising itself as being the only channel through which dismembered and strangled Truth sends its sacrificial blood in a trickling under-ground stream

to thirst-crazed humanity, while God's self-styled agents, and vicegerents fatten on the carnage of bigotry and intolerance, and secretly and openly incite bitter war between their blind and soul-despairing hosts?

Seek, and ye shall find proof of this statement in the secret and as yet unsuspected inciting force behind every war and rumor of war, threatening to plunge the whole world into a maelstrom of horrors such as the sun has never yet looked upon; but which, if brought about, will result in the exhausted and pitiful remnant of humanity, wiser-grown, emerging therefrom forever freed from vassalage to hidden or open professional priest-craft rule.

Through suffering from its blind misplaced confidence in false lights, humanity will learn to see and recognize the true Beaconlight, will find the "Lost Chord" in our civilization, through the discovery of the subtle foe who misused, stole and finally lost the Harp. Would the price be dear for this saving boon?

But can no offset or saving counterpoise be found to these apparently overwhelming dangers menacing the human race?

First, let us look to that safeguard of all nations at all times, and especially now, the *Great Common People*, meantime disregarding the two unreliable and unsafe extremes—*Educated Unintelligence* and *Blind Ignorance*. What is the condition, trend of thought, and life of the people? If in the main they are morally healthy and robust, more inclined to good than evil, can it be justly claimed that this great mass of the world's life, its blood, sinew and brain are honestly seeking for the right and to put it into forceful action,

even though they may do wrong, lacking right knowledge and the guidance of unselfish leadership? Broadly speaking it appears safe to say that this great, sustaining, propelling force of the world's life can be depended upon, under right conditions, to act for Truth. With the way opened to them through the sea of selfishness which temporarily hems them in—due to their wrong thinking and blind adherence to the unworthy—they will, with the light they seek illuminating the Path, follow it and tread the way with undaunted courage and irresistible power. Thus will the present chaotic but right-motived civilization evolve to a higher level without serious disaster, by throwing off and dropping all useless burdening material into the melting pot of an aroused and right-minded public opinion.

Then this mighty cohering mass will march with fearless joy into the coming centuries with its new life and untellable opportunities, now foreshadowed and sensed by right doers and thinkers. Among this sovereign class, intelligent common sense regarding material and broadly spiritual concerns finds most congenial comradeship; and when once aroused and furnished with the key to the "Lost Chord" in our life, the world of humanity is saved and rapid progressive evolution assured.

But how can, how shall this be done? What is the key, the "Lost Chord;" where may it be found and how can it be utilized?

As the "lost" must have existed in the far past, we should find it worth the time required to rapidly explore that most fascinating and profitable field, Antiquity, famed as holding

in waiting for the daring, bold and true, vast stores of lost and forgotten wisdom, and undefiled truth. This belief has so impregnated men's minds that many an ancient vase or article of furniture is regarded with reverence, and of priceless value because of mere antiquity. Such feeling of reverence being almost universally held must be remotely based on a universal truth; if so, then we have located the field for research and, possibly, for saving discovery.

It is essential in dealing with a subject of such vastness and importance, that the mind must be at least temporarily freed from preconception, prejudice, and possibly false education relating thereto, in order that it may be open to and closely observant of every presentation along the way, awake and alert like the advance guard of an invading army entering an unfamiliar and practically unexplored country.

But where to begin? In rapid succession, new and astounding discoveries are being made in Arizona, Mexico, and Central America, absolutely proving that here, on this continent, was the habitat of a vast and great civilization, more superb than that of Egypt, India or Greece; and antedating by many thousands of years the remotest known records of what has long been considered the most ancient and grand civilization the world has known—the Egyptian.

At Nippur, in Asia Minor, American archæologists have but recently unearthed an immense library, the records being written on stone tablets; 17,000 of these have been handled and it is said that they are but a percentage of those in sight. These Ancients wrought on enduring material for the benefit of those to come long ages after they and

their noble civilization had vanished into invisible eternity. Is it possible that they did this laborious, lasting work, without thought of its enduring, far-reaching benefits? No! the supposition is not reasonable. Then what must have been the thought-life, the civilization of these Ancients who wrought so nobly and unselfishly in projecting themselves, their work, history and truer method of living into the darkened and self-consuming life of our Twentieth Century, to inform our ignorance, shame our egotism, awaken our nobler powers and energize us to turn and work forward toward the knowledge, wisdom and light they left for us, and upon which we have turned our backs. To go to them is not to travel backward, but forward, until we have their light; only then can we pass their halting place and *not sooner*.

In this connection it becomes pertinent to mention this fact: In 1896, and more in detail on several subsequent occasions prior to 1900, before these discoveries were made or even suspected by archæologists, Katherine Tingley, Leader and Official Head of the Universal Brotherhood Organization and the Theosophical Movement throughout the world, stated to and in presence of several honorable and widely-known business and professional men that "discoveries would be made in the very near future, showing that a vast, high and true civilization had existed on the American Continent many thousands of years prior to those of Egypt and India, and also that Egypt antedated India would be proven by these discoveries." She thereupon established an Order within the body of the Universal Brotherhood,

devoted to this line of research. Her announcement program of the Universal Brotherhood Congress held at Point Loma, California, in 1899, foreshadows in symbolism these and far greater discoveries.

This statement is made in order to emphasize a truth, regardless of how much it may surprise us or be at variance with our preconceptions, or possibly false education.

Would it not be wise for sensible men to peer into and explore anciently closed fields of thought and human possibilities, in addition to the exploration of the materially ancient, which is but the visible expression of the thought-life of those old peoples? This field of research has been closed but not lost; neither the field nor its life has passed out of existence; but of its germs of truth and jewels of Divine Wisdom, free found by the deserving, some were being stolen, "cast before swine" and sold for a "mess of pottage" by a selfish-grown class who, having them in sacred charge and trust to use for the benefit of others, prostituted them to their own.

Architecture has in all ages been regarded as the highest material expression of civilization. Like nature, it combines and expresses the form and color arts of the day. If the age-reflecting pile is beautiful and harmonious, so must have been the period-life which produced it. Compare any modern effort with the majestic temples on the Acropolis, beautiful, stately, alive and stable even in their ruin, a ruin not caused so much by time, as by the vandal hand of men, fiends of religious fanaticism. In architecture are recorded the world's highest crests and darkest valleys

of civilization. Unearthings already made are proof, physical evidence in stone, in architectural language, that the further man looks into his past life on earth, the more he finds of the knowledge he has lost, the "Lost Word" sounding, toning down through time, the more proof does he obtain that he is not where he believes himself, at the acme of civilization, but in its degradation; and the strongest evidence of this fact is found in the very material form and life he claims to understand best.

Compare the architecture of present, mediæval and ancient civilizations! Is it not a perfect and very complete record of progressive deterioration, retrogression and decay? Today not one feature in our architeture bears the stamp of originality; everything is a copy; and even true copies in large or small details have become so rare and the "composite" or "conglomerate" style is so common, that the few creditable attempts in modern architecture depend wholly for what merit they possess, upon the fact that the ancient spirit has been permitted to shine through them a little.

If the architecture of a nation, people or race is a monument of their best thought, then what must be the status of modern as compared with ancient *thought*-life? Where is the world's best literature found? Do we seek it in the modern novel, or even in the written thought of our loftiest minds? Do we not find in the past those lofty Drama Stories, superb, masterful, living pictures, representing and delineating the travail and evolution of the soul. These historic poems and epics, with their majestic life-philosophy, written by men so knowing and wise that today their works stand in

incomparable and lonely grandeur, actually serve as example lessons, conned and patterned after even in our Religious Colleges, though these masterpieces were written by men condemned as Pagans, and barred out of the orthodox, narrow, inconsistent heaven.

Why not be sensibly consistent and, accepting a self-evident fact, acknowledge that the Ancients knew more, were wiser, more God-like, nobler and better than the moderns. Then re-climbing the high mountain where we as those Ancients stood, we shall again become equal to them and find ourselves on the road to surpass them in the essentials of true life; for is it not evident that the ancient and pre-historic peoples surpassed the modern not only in architecture but in many of the arts and sciences, knowledge of the earth and its related planetary system? They gave us our time-measurements; left us their monumental literature; were examples in manly, upright, pure thinking and living, stronger in physique, dignified and beautiful, healthier, longer-lived and happier.

It is worse than useless for the world to refuse to recognize these facts, or any longer to admit them with an "if" or a "but." Plainly and broadly put, they are true; else all evidence is absolutely false, archæological discoveries are an illusive mirage, and nothing is left for man to rely upon with confidence, not even God, for he best expresses himself through the works of his children.

Now, where, how and by whom has the harmony been broken which has so degraded modern civilization? Leaving the search for the first infection to others, we at once

step out onto the broad plain of life, in order to obtain a comprehensive view. *The Reign of Selfish Desire* heralded to the Christian world by the Adam and Eve allegory, and similarly to all peoples in their respective religions and mythologies, has *mentally* separated man from a knowledge of himself, his soul; has led him to place his higher, divine, guiding Self or principle behind, and to bring the lower, evil or misguided side of his nature to the front. When man re-adjusts himself and places his Satan behind him, by that act he then becomes a Christ and Savior, as did the *man* Jesus when "on the mountain" of his spiritual perception.

In accepting the guidance of the desire-side of his nature, man threw himself out of polarity — to express this vital fact in the language of electric science — and through the subsequent ages has been following and becoming more and more dominated by his negative or material self, until he now stands on the threshold of this Twentieth Century with his knowledge of the soul all but lost in the darkness of complete and utter materialism.

That this condition is the basis of our present civilization, is placed beyond dispute by a candid, unprejudiced examination of effects and their causes as presented in everyday world-life. The reign of desire threatens to mature into *The Rule of Universal Selfishness!* "Each man for himself, and the devil take the hindmost" was the Nineteenth Century guidon, and now, on the threshold of the Twentieth, it is blindly rushing — whither? Certainly not toward its higher, soul nature and destiny. Apart from his

soul guidance, now dwarfed to what is named "conscience," man is lost in the world of matter.

What is the remedy; where look for help, strength and safety, for progress and the attainment of a true civilization? The answer is as easy as is the way to the desired goal: Revive and again make potent the knowledge of the soul, the knowledge that man is himself a soul inherently immortal, all-knowing, almighty, though now hampered by a drowsy, irresponsive brain-mind through which it must act and work as best it can, in a material body or workshop dominated by passion, which man must learn to master and use aright before he can turn out good lasting work.

How can this be done; what is the road and how found? As selfishness is *in fact* the root of all evil, the first step is to try to put its opposite into practice in the perpetual contact with common life. In business, in social life, in public and private, at home, make of its opposite a "coat of many colors" suitable for wear in all countries and climes, and under all conditions; try ceaselessly to "Do unto others as ye would have them do unto you," and from this new viewpoint of intelligence and experience be kind instead of unkind; be friendly without thought of self-benefit; be brotherly enough to arouse a less awake fellow-traveler who is in danger of falling overboard, and even if you hurt his personality and anger it towards you—he will at least be awakened. With the spirit of *true* helpfulness as the energizing force introduced and operating in our civilization, "The Lost Chord" will be found in the joyful human song of Brotherhood. Through its silent, congenial warmth and

irresistible power, the change will be effected without other force, disturbance, or the destruction of anything. It will transmute all adverse conditions by power of its Soul-Harmony. It will simply change the direction of the world's mighty but misdirected life-current. Then our civilization will quickly become what we now falsely believe it to be; and on it as a firm, broad and true foundation, will be reared such a civilization as the world has never seen.

So direct, plain and easy is the way, so grand and stupendous the result! Shall we be wise and practical enough—we practical men of today—to take it, or shall we wade through a world in bloody conflagration to finally achieve the same result, or—destruction? The choice is ours; there is no middle course, no escape.

These conclusions are irresistibly forced upon the mind, even by a view of the main facts of history and if this is the result of a casual survey of this field of partial discovery, what will be found and proven by a classified arrangement and close study of all that is already accessible, and which is being rapidly expanded, with the result that the horizon of human life has been extended backward many thousand years beyond previously accepted possibility. In the light of these discoveries, the world's sacred writings, freed from the limiting and erroneous interpretations of ignorance and selfishness, are becoming understandable as safe histories of the evolution of the world, and of the Individual and World-Soul. These books are in fact primers, or first lessons to greater writings, which will come to man out of the darkness, when he has prepared himself for grander and simpler

presentations of Truth, by learning to understand and rightly use what he now has but often abuses. "For to him that hath, shall be given; and from him that hath not (understanding)—shall be taken even that which he hath," *i. e.* the power to understand. Numberless silent unimpeachable witnesses for Truth have lain buried safe from abuse and sacrilege for ages; taken and held by kind Nature from man, because having lost wisdom he was, through his own willful acts, deprived of the power to even read them aright. Of many of these hewn evidences, which he has unearthed, of the existence of divinely wise men and races, of civilizations compared with which ours is poverty-stricken savagery, he has built hovels for goats, and enclosures for swine.

If this is true as relates to one phase of our civilization, it holds true for all. "There is but one eternal, universal Law." Can a miser also be a profligate at one and the same time? If he is either, all his environment and life must and will be in harmony with that one, and prevent him from being the other.

As disorder is evidence of the existence of harmony; so are these discoveries, *now* being made, evidence, when taken in connection with the world's present general disturbance, of either a settling back into a lower selfishness, ignorance and degradation, or of an advance onto a higher plane of life, a nobler and truer civilization. At such a time as this these discoveries are specially significant as plainly offered lights to the world, to lead it toward knowledge and wisdom which, having enabled man in the past successfully to solve the problems now confronting the world, will, if we possess

ourselves of this presenting help, again enable us to bring harmony out of present chaos, and reform our civilization. Cannot all this right and imperative work be so far accomplished within the next ninety-nine years that humanity shall stand with sword-hilt ringing on the portal gate of the Twenty-first Century, self-reliant, compact, fearless and joyful, self-saved from moral suicide?

At this point we must assume the risk of being accused of injecting personality into so vast and impersonal a subject, it being vital to its complete and correct consideration, and bearing on the possibility of our having with us, embodied in a great Personality — an Agent of the Law — this ancient divine knowledge of how to overcome, use and lead every condition, force and thing along lines of practical usefulness and true civilization.

To prevent surprise falling into hopeless incredulity at the first thought of such a possibility, a quick glance into history shows that through all recorded time (and Nature coincides and proves the record) there have been, and will ever be two individualized, opposed Intelligent Forces, producing discord when out of true relationship — without which life would be a blank and cease, being purposeless and useless. These paired forces are familiarly known as Spirit and Matter, Light and Darkness, the positive and negative, and, on the plane of human life, Good and Evil. Spirit cannot manifest itself except through matter; and matter non-impregnated by spirit is inert and lifeless! Strength and life are qualities of spirit — to lift up, sustain; while the qualities of matter are stagnation, inertia, weight — to bear down, depress.

During modern times, as from time to time in the world's past history, these forces have been out of adjustment and at war, until one or the other has become the inner controlling thought-force over large areas, and, at crucial periods, even over the whole world. Then it culminates by embodying and expressing itself through a ready-at-hand, towering, commanding, Personalized Intelligence, competent to focus, control and direct this force-culmination of centuries, as it breaks bonds for dominion.

The appearance of these Epoch Masters is not the exception, but is the universal and never failing act of Nature, recurring at the crucial times in the world's history so that any mind capable of discerning the signs of the times can almost prophesy their coming, and the nature of their work! For their missions are also arranged in orderly sequence. To illustrate:

When Alexander — one of these — appeared as the great actor on the world's stage, the progressive life-force of preceding centuries had culminated in the great Persian civilization. But not finding outlet, it was being consumed, or rather was consuming itself and becoming wasted in luxury and inaction. But as Nature's processes cannot be permanently blocked, this Spirit of Progress and Evolution, which had built up and eventuated in the Persian civilization, embodied itself in Alexander and, through him, broke down and cleared away all hindering barriers to its free sweep throughout the then known world, and firmly established itself to move forward and build up for another period. Alexander was great in that he wholly and willingly gave

himself up to, perhaps consciously permitted himself to become possessed by, this Word-saving Spirit, thus becoming of necessity irresistible in closing one epoch and inaugurating another. The presence in him of this masterful Nature-force is evidenced by his accomplishments and his yearning for "more worlds to conquer," not as the result of towering personal ambition, but the announcement to the world of a great disciplined soul from out the ages that he had fulfilled his great mission, yet was left with the fire and energy to do still more in the Cause of Human Progress.

Cæsar was the culminating figure of the Alexandrian Period. He used the same force to arrest the decadence which later, epitomized by Nero, engulfed the Roman civilization. Opening the way for and with this force or spirit of progress into the then barbarous world, he left it with these scattered peoples as a leavening power upon which our present civilization is remotely but surely based.

Charlemagne synthesized this force, scattered among the barbarous tribes and hordes subdued by Cæsar, amalgamating them into a cohesive power sufficiently strong to expand itself into a new and defined civilization which crystalized and culminated in the monarchical domination of Europe.

Into the midst of the life and death throes of this dammed up and stagnating civilization, Napoleon swept like a comet, with the colossal plan to overthrow it and on its ruins, and from it, to build a progressive, liberal form of government, a stupendous civilization broad enough to

include all Europe, Africa and the East, a world extension of the Home of Liberty already established by his Co-Worker, Washington, on the re-discovered Continent of America. His plan included, completed, consolidated and built onto the work of Alexander, Cæsar and Charlemagne. And it is in fairness due to the world's intelligence to believe that when Napoleon and his great work are studied without favor or prejudice, he will be known as one of the Builders of Civilization, and not as a Selfish Destroyer! The evidence is more than even that he should have succeeded in establishing a World Empire, controlled and united by his superb intelligence, as he united France during the short intervals between the coalesced attacks of Monarchism directed against the Spirit of Progress.

It is a safe presumption that he would have accomplished his great mission had he remained unselfish and true to his star. But, allowing personal designs to creep in and usurp his most worthy ambition for the "Cause" he represented, he sought to perpetuate himself in a Napoleonic Dynasty. His world-wide work and his career which were so near their culmination received their death-blow in the wholly unwarrantable divorce from Josephine, the one object of his sincere love, the one human being who had devotedly, unselfishly and unflinchingly stood by his side under all conditions, and aided him more than all else to succeed. In doing this, he violated the very law he was battling all Europe to establish; he stultified himself before the gods with and for whom he had worked; he prostituted his soul, and was no longer safe nor wor-

thy, and the reins of limitless power were quickly wrenched from his hands by overwhelming defeat. One of the greatest of modern times while battling for right—small and dwarfed when companioned by wrong! A lesson and warning to his great epochal companion souls to remain true and steadfast to the "Cause of Human Progress," which all such have espoused and to which all have sworn eternal allegiance!

These examples, taken from the aggressive side of human history, serve as striking illustrations of the statement made, and the same sequence of facts holds true on the ethical and spiritual side. Recent and more remote historic unearthings prove the Ancients as having taught and practised the same ethics and simple code of morals that were given by Zoroaster, Buddha, Jesus, Confucius, and other great Teachers down through the ages, varying only in their necessary adaptation to the differing peoples, thought and times in which each taught. Their Warrior-Comrades plowed and uprooted the fields of human life; these more gentle fighters for Truth analyzed, explained, amplified and administered with the subtle sword of the Spirit.

The material and spiritual forces as personified in the great Warriors and in the World-Teachers work along apparently separate and, to the unthinking, antagonistic lines, yet are in harmony and hand in hand behind the screen of illusive seeming.

Within the period between Charlemagne and Napoleon, the third element necessary to Progress, viz., Discovery, was introduced.

When consuming wars are not raging, the superb quality which leads men to daring and doing — the soul's urge — finds vent and sometimes useful employment in discovery. The discovery of America by Columbus is an expression of this fact.

Perhaps no event in the world's history has had so important a bearing on its destiny as the bringing back of our most ancient of all air-swept lands into the known family of continents, and the names of Columbus, and Isabella the true help-mate, should always remain immortal in the great world-life, and cherished in its heart.

In America, all the congested channels of progress of the whole world have found an outlet. Here is the high tide of the world's energy and progress, flooding in from all past time. It is the same — but stronger — which Alexander, Cæsar, Charlemagne and Napoleon guided and directed with the sword; which Zoroaster, Buddha, Jesus, and Confucius utilized to promulgate their code of morals and saving philosophy. Here in America and in the American People the long-time divided and weakened current of the world's life, the Spirit of Progress, has centered its material and spiritual force and energy; here again are gathering the children of earth who were long ages ago sent out as builders, but who became destroyers through weakening of right purpose, and lost themselves in materiality. These, through suffering, are learning to follow the lead of that all-powerful Spirit of Hope which stands as a living Colossus in the midst of all nations — a menace to physical, mental and spiritual tyranny and thralldom —

pointing the progressive, courageous element among the peoples towards America as the last fortress of a Freedom, now travestied in the present selfish, hollow and false civilization.

These weakened and wasted, but still courageous, eager and waiting remnants of the ancient mighty host of Light have, through the action of the great Law which man himself directs, been concentrated in the United States to become the focalized point and culmination of the progressive energy of all past time. To use to the full this most vital of all epochs means the turning of all currents of modern life into right channels; means the closing of the old and the building of a new and true civilization such as the world has never seen nor dreamed of; means the final mastery of Right over the forces of error also concentrated here; means the final redemption of the human race from its own selfishness and consequent threatening degradation, material decay and complete spiritual death.

To fail individually at this juncture is to cast our lot with destruction; to fail collectively is to insure the defeat and destruction of the massed, cumulated, right effort of the ages, and, removing the supports from under the temple of human life, to plunge mankind, unprotected, helpless and hopeless into the abysmal chaos of retrogression faintly shadowed in the Dark Ages and the Reign of Terror.

Attempt, if you will, to disprove these presented conclusions for, whether your opposing work be honest or insin-

cere, the Truth will unveil to you and you will feel the sharp arrow of known but neglected duty until—perhaps for selfish reasons, and finally, from principle—you awake into life and right action. To do otherwise is not alone to act as, but to be, a coward.

Fellow men, who have awaked to these responsibilities! Upon us devolves this god-like charge; upon us, among "The Chosen" of all the ages, the culled grain and seed of all past time, the custodians and dispensers of the world's saving energy from the Ark of the "Covenant" here again made between the Spiritual and Material by "The Fathers," and sanctified by precious sacrifice of blood, since made and now being made on the Altar of physical and mental Liberty and spiritual Freedom! Vigilant at every point, fearful of nothing, but sleeplessly on guard against every possible, insidious or open obstructor of true Progress, true Liberty and Freedom of Thought, boldly opposing and overcoming error and wrong with the irresistible might of Right, we shall fulfill our inevitable and incomparable mission and lead Humanity into its birthright of a true, majestic and noble civilization!

We are as a people the custodians of Humanity, the present receptacle and abode of the Spirit of Progress. This Spirit of Progress must, as a logical consequence, have become embodied and focalized in a correspondingly great Individualized Intelligence, with a grasp and scope so gigantic as to master the arrayed forces of both Good and Evil now being let loose in our unstable and chaotic civilization; and so to control and direct them and the chaos

of the world's life, as to bring order out of confusion, success out of failure, without destroying aught that is or can be made good. All this is to be accomplished by the alchemic process of resurrecting the world's dying spiritual energy, rescuing its materially entombed soul by rolling away from the door the stone of selfishness, and releasing in man that God-like part of himself which, when freed, puts him into action for Right against all odds. That such an one stands ready and waiting at this Epoch of epochs must be true; else the entire past is untrue and a nightmare dream, or unvarying Nature has been unnatural and made an exception.

When seeking for the ruler of a newly discovered country, the seeker, if wise, finds the main roads and follows the massed traffic, arriving in due time at the meeting place within the city. To find the commander and the fortress of Truth, observe the point most strongly attacked by Ignorance and Evil. There will be found the one for whom we are in search if such a true Leader has indeed come.

Theosophy is the Plow-Point in the thought-world of today! It is breaking up the sunless, drouth-starved, fruitless soil of bigotry and intolerance, and the creed and dogma-poisoned, weed-grown fields of so-called religious life. By teaching and aiding men to think for themselves, it disturbs into spiteful hate the egotistical, power-loving thought-tyrants. Its unsalaried official life harasses and threatens the dishonest paid dispensers of priceless Truth. It teaches, and its true adherents exemplify, happiness and fearless courage for Right. It teaches, and its true adherents exemplify, the fact that man is a divine soul, living and

working here and now as best he can through the discordant, obstructing brain-mind; it teaches that man as a soul is absolute master of his own destiny. As irrefutable proof of these facts it points to Nature, voicing the Infinite, from the lowest atom along the entire scale up to God who speaks through man and the lower associated kingdoms. It maintains that life is indestructible, ceaseless and eternal; that "As men sow, so also shall they reap," and realizing this as a living fact, Theosophists, with the compelling of Truth, help and cause men to sow good seeds of brotherliness and to serve others as they, with their greater light, would themselves be served. Knowing from blessed sorrow resulting from stern experience that "The way of the transgressor is hard," true Theosophists are brotherly and courageous enough to make it harder so that the transgressor will cease his evil-doing; or, exposing himself, will be thereby compelled to live honestly with himself.

Theosophy is so practical that it strongly attracts our most capable business and professional men. All classes and conditions who are honestly seeking the light voluntarily place themselves under its most natural, rigid and kindly self-disciplining moral code, realizing from experience that self-mastery is the only door into the Kingdom of Heaven or Peace.

If unable or unwilling to face and endure themselves when standing self-revealed among kindly helping comrades, then such depart as they came, of their own volition, and the autocratic Leader records the fact while bidding them good speed, and a welcome return when they right themselves with themselves, or ask help in so doing.

The observing, synthesizing mind will recognize in such a life, and in an organization in which such life prospers, the harmonious union and final blending of the heretofore separate practical philosophic qualities native to the one central Spirit of Progress.

The Universal Brotherhood Organization, unsectarian and non-political, is the organic embodiment of the essence of this Spirit, for which the United States acts as the outer covering or robe. Extending over the entire world, its organized membership includes representatives of all nations and races from the so-called savage to the mis-named civilized followers of all religions and of none. All conditions of material and thought-life are contacted, influenced, controlled and finally turned by it, to gladly foster and aid universal progress and evolution.

This heterogeneous mass, representing every phase of human character, custom and habit, is individually and collectively self-governed — under wise and accepted guidance — by the consciousness that each unit is a self-responsible soul, and master of its future. All, to an extent, know how to apply restriction of Freedom to themselves. All are imbued with the sternly loving spirit of mutual helpfulness.

This Soul-Knowledge and the *practice* of Brotherhood, interiorly and with the world at large, are transforming this representative mass of world-life into one compact, harmonious, joyously fearless body, bent upon overcoming evil within and without and transmuting it into the handmaid and co-worker for Truth, Light and Liberation for Discouraged

Humanity. Such God-like purpose and sturdy enterprise in laboring for its speedy accomplishment, brings upon the head of a devoted Leader maledictions, hate and attempted murder from disturbed and desperate bigotry, checked selfishness, ambition, lust and greed, all of which have combined more or less consciously for the destruction of this Golden-Armored Knight of Truth.

But what of this great Intelligence which can gather, mould, unite, control, and by vigilant, fearless love and compassion, direct this almost infinite-channelled, unruly stream of Humanity into one common bed; guard and nourish it and all its presenting good qualities and deeds, turning the evil or misdirected into right channels; doing all this and infinitely more, while engaged in desperate war with reckless, brute and stealthy evil forces, compacted and trained by long campaigning! This is a work far more complex and difficult than to lead and control one nation or all nations through accustomed forms of authority.

Think of it! Think of taking the world as it is today, and at once successfully governing, controlling and directing its aroused but undisciplined effort; doing this miracle by the power of impersonal love engendered by respect for a divinely human being, endowed with the power of a child and a God! To do these impossibilities while controlling and directing the great Epoch-Force now present as shown, requires the fulfillment of the statement—the Promise—that "Greater things than these shall ye do." Such an one doing greater things has not heretofore come to fill the Promise. Now, according to the Epoch Calen-

dar of all known time, this "Greater One" is due: should now be here and in action! Where, guided by named conditions and immutable Law, shall we look for this one if not in America? And if there, then where other than in the heart, and acting as the heart, mind and soul of the Body which represents the Spirit of Progress and the Spirit of Enlightenment now again embodied and incarnated.

Brotherhood as the "Lost Chord" in Civilization, can no longer be specialized, but must be made Universal in fact and deed. To do this redemption work is the mission and fixed purpose of "The Universal Brotherhood" —that other liberating power, Free-Masonry, having slumbered on the eve of coming spiritual battle. It is in fact the reason for its being Universal in name, scope, and in its all-fitting, comprehensive, heaven-sent, ancient-modern Constitution, "Ordained and Established for the Benefit of the People of the Earth and All Creatures."

Unless the world's entire past is untrue, or unless the present is specialized by an impossible act of Nature out of any relationship with unvarying, changeless Law, then the Heart and Head of "The Universal Brotherhood" is the Personality embodying the Great Soul from out the ages, endowed with the experience and possessed by the Indomitable Will of the Spirit of Progress and Truth which has instituted, sustained, rescued and restored all civilizations throughout the ages and has now come again, ripe with experience, knowledge, might and wisdom, filled with infinite compassion and God-like courage to lead and direct the defense against the consummating attack of the hosts

of Evil, composed of selfishness, ignorance, intolerance and all unbrotherliness led on by religious bigotry.

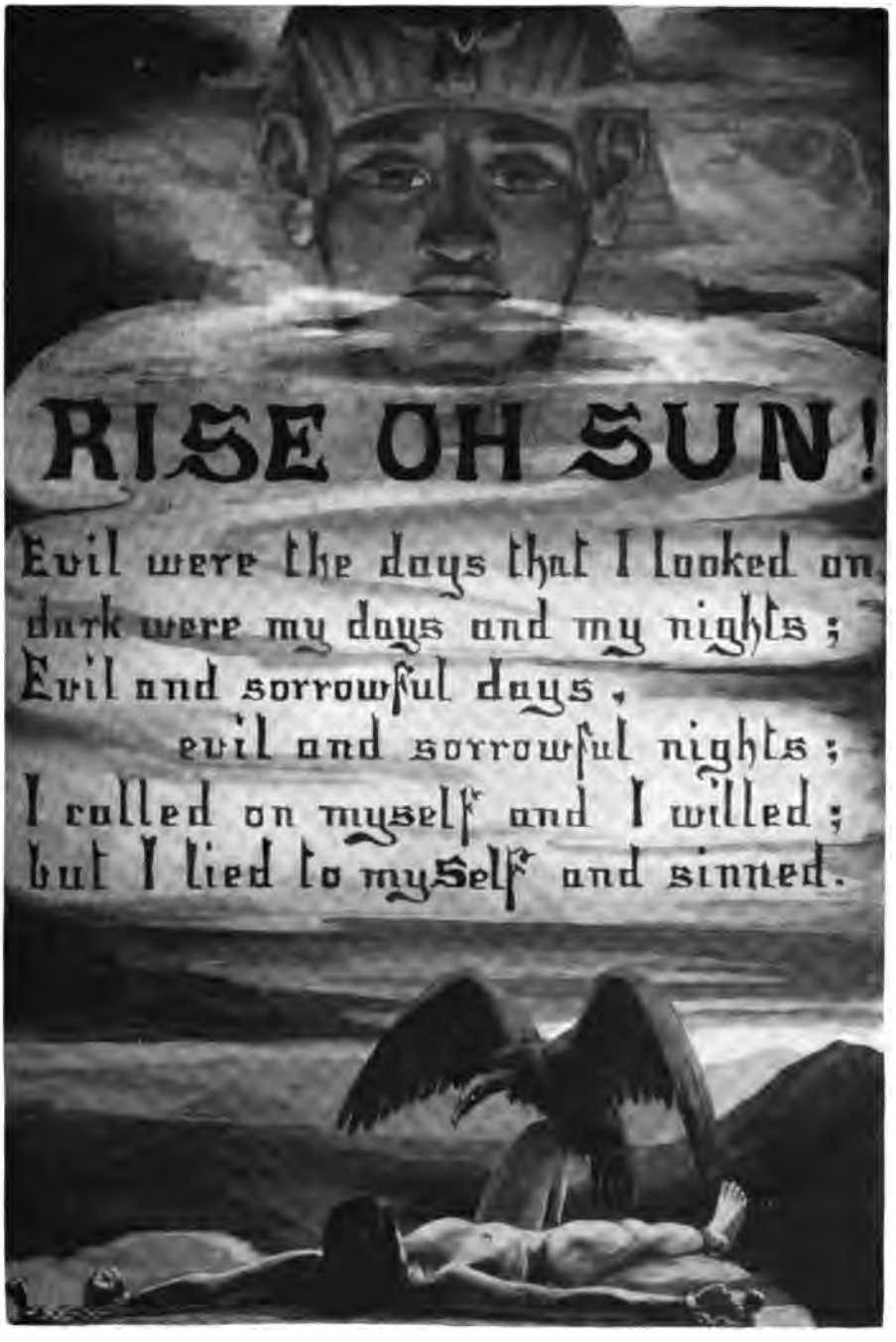
With the thought and acting force of each right-desiring individual unit enlisted in the Sacred Cause of Human Progress, the Holy Crusade against wrong, people with like desires and purposes throughout the world—Champion Knights of Truth—will gladly join their strength in establishing and building a True Civilization based on Equity, and made strong, stable and lasting by the all-pervading spirit of mutual interest and unselfishness.

The "Lost Chord" of Brotherhood, found and attuned in every human heart, and touched by the strong hand of compassionate love for all that lives, will make life one Divine Harmony, and, without exterior help, Humanity will work out its own final Salvation.

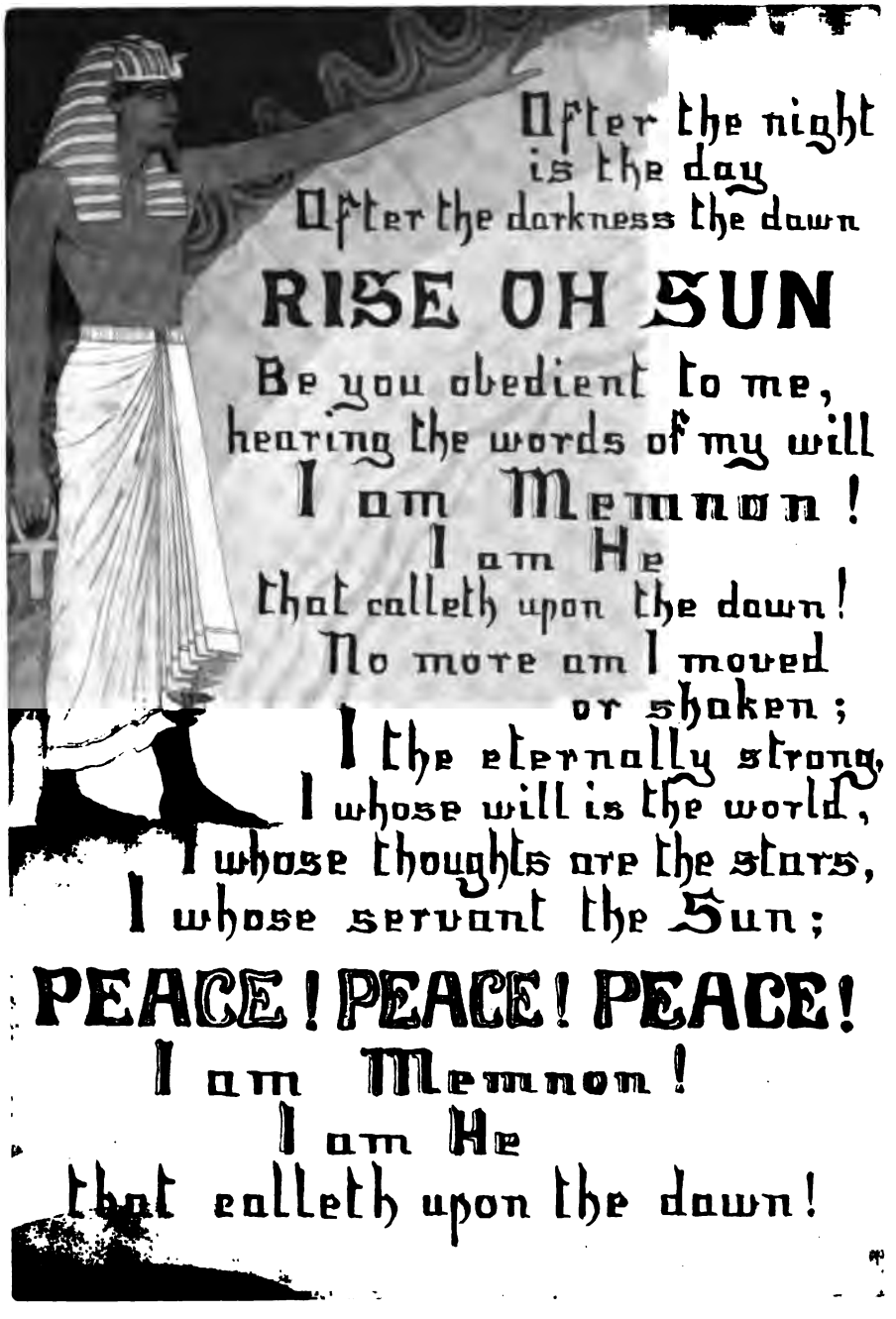
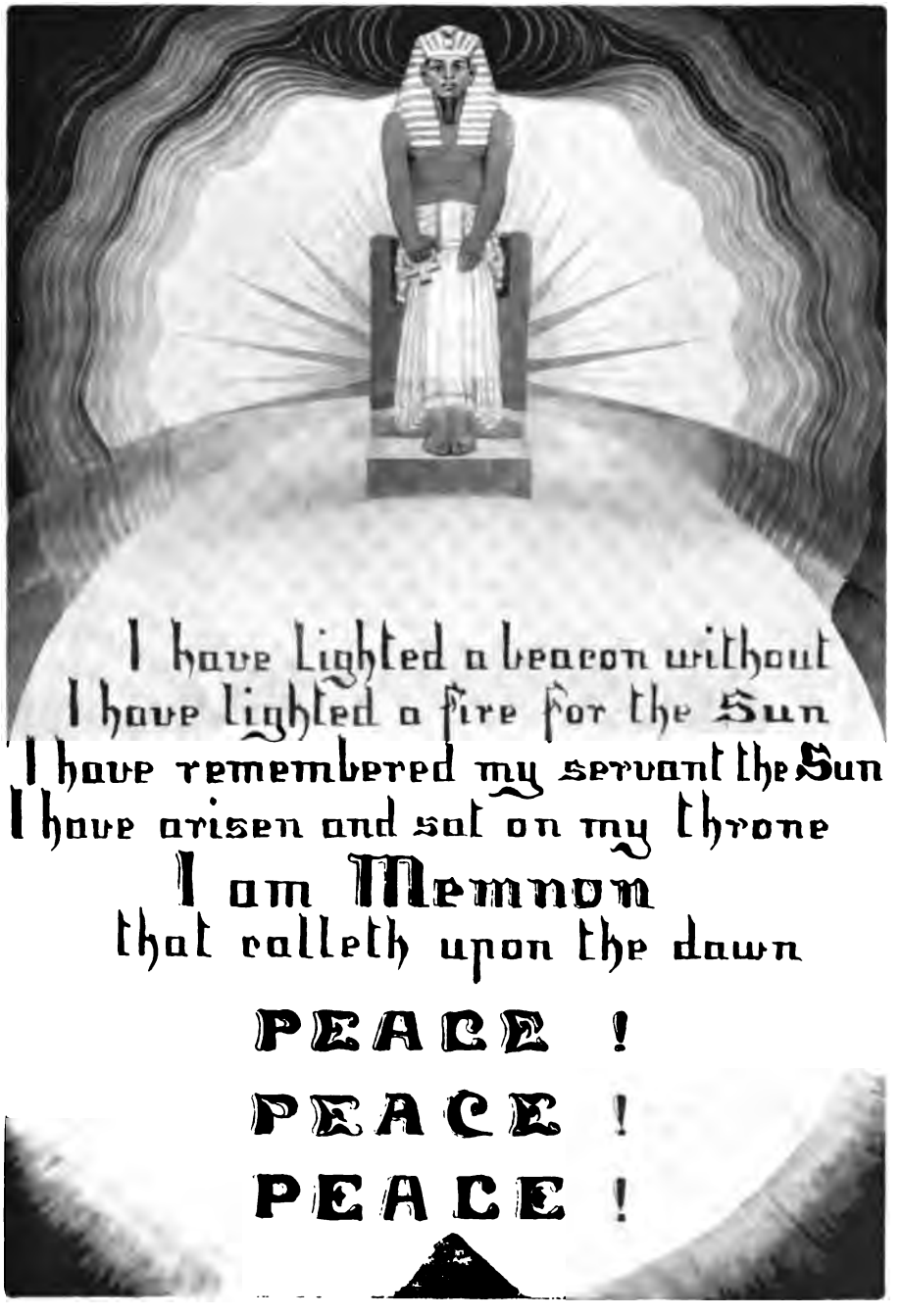
WE WILL IT SO!

RISE, OH SUN!

I am Memnon;
I am He that calleth
upon the Dawn!
I have lighted
a beacon without;
I have lighted a fire
for the Sun!
I am Memnon; I am He
that calleth upon
the Dawn!


RISE OH SUN!
Evil were the days that I looked on,
dark were my days and my nights;
Evil and sorrowful days,
evil and sorrowful nights;
I called on myself and I willed;
but I lied to myself and sinned.

A dark red garment
was on me; I had forgotten
my servant the Sun;
Deep and black was the sky for me;
red was the Sun;
And I sat for a thousand years
and dreamed most evil dreams.


After the night
is the day
After the darkness the dawn
RISE OH SUN
Be you obedient to me,
hearing the words of my will
I am Memnon !
I am He
that calleth upon the dawn!
No more am I moved
or shaken ;
I the eternally strong,
I whose will is the world,
I whose thoughts are the stars,
I whose servant the Sun ;
PEACE ! PEACE ! PEACE !
I am Memnon !
I am He
that calleth upon the dawn!

I have lighted a beacon without
I have lighted a fire for the Sun
I have remembered my servant the Sun
I have arisen and sat on my throne
I am Memnon
that calleth upon the dawn
PEACE !
PEACE !
PEACE !

THEOSOPHY
APPLIED TO DAILY LIFE

Many there be who come! from fear set free,
From anger, from desire: keeping their hearts
Fixed upon me—my faithful—purified
By sacred flame of Knowledge.

THEOSOPHY, the Wisdom Religion has been defined concisely by one of our great Teachers as "knowledge of the laws that govern the evolution of the Physical, Astral, Psychical and Intellectual Constituents of Nature and of Man." He further states that "Theosophy is the Science of Sciences;" that "it is complete in itself and sees no unsolvable mystery anywhere."

Being thus all-embracing in its scope, such knowledge must of necessity comprehend the whole of being, all that is, the visible and the invisible, the permanent and the fleeting shadow of the permanent, the relation and interrelation of the parts to the whole and of the finite to the Infinite. It soon becomes clearly apparent to the earnest student of this Divine Wisdom that he holds in his hands a key whereby he may find answer, solution and explanation of all questions and problems however great or small, personal or universal: that he looks through the open door by which he can gain all that the real heart of man desires: that he stands at the beginning of the path along

which he may attain to true being and eternal happiness. In fact he finds that before him and within reach is the unfailing fountain of eternal and undefiled Truth from which he may drink and satisfy all the longings of his soul, if with sincere heart he so desires to drink.

Deep in the heart of every human being is an undying intuition that man was *not* born to mourn, but that he has an inalienable right to seek and find happiness. All the miseries and losses and defeats of life cannot burn this intuition out of him. The man who despairs is in one sense already dead. He has quit the field and given up the fight. To doubt the possible attainment of that radiant ideal of life which dwells forever at the center of man's being is the deadliest of sins. All sin is the fruit of ignorance. The world's unrest, its misery, its vice, its crimes, its cruel injustice, its wars, its general depravity and degradation— all are the bitter fruits of ignorance.

"Give me understanding that I may keep thy law," prayed the Psalmist of old, and that is the prayer of prayers today. Give us understanding that we may learn and keep the laws — laws which, Theosophy teaches, are inherent in every atom of the Universe and by which it evolves symmetrically toward its perfection of being and its apotheosis.

Working consciously with these laws man finds himself in harmony with Nature, recognizes the reality of the soul life and begins to taste true happiness. Working against them, whether consciously or not, he can suffer only misery and defeat. Nor by the law can he either suffer or enjoy

for himself alone. Humanity, of which he is a part, is ever burdened by his misery and uplifted by his joy.

It is true that this Divine Wisdom never has been lost completely to the World. It has existed always, a sure guide and refuge, though for ages but few have had the understanding to profit by it. Truth veiled has always been before the world, and each age, each race has had its Teachers who, from time to time, have lifted the veil that the hidden radiance might be revealed to those who had eyes to see and be a beacon light to guide the people. On such fragments of truth given forth again and again by these teachers have been founded the great Religions. Simple and pure at first they gradually became debased from lack of understanding on the part of the disciples. The real doctrine became overlaid and hidden away by a mass of forms and ceremonies, the meaning of which was lost in time, while its informing spirit was bound down under formal creed and dogma.

But the student of Theosophy discovers that Religion, like Truth, is *One* and not various, and that only the husks and dead wrappings encumbering Religion separate the people into warring factions under different religious banners. He sees that this is what causes the more free and enlightened minds to look upon conventional so-called Religion as a baseless superstition degrading to man, stifling his higher nature and holding him in subjection through fear of punishment and hope of reward.

Mankind now has reached a point in evolution where it begins to do its thinking for itself and it refuses to be

longer held in the old bonds of mental slavery. It throws them off and recognizing that for long centuries it has been unlawfully bound, it refuses impatiently to look for the grain of truth amid the chaff and rushes wildly to the extreme of what it calls "free thought."

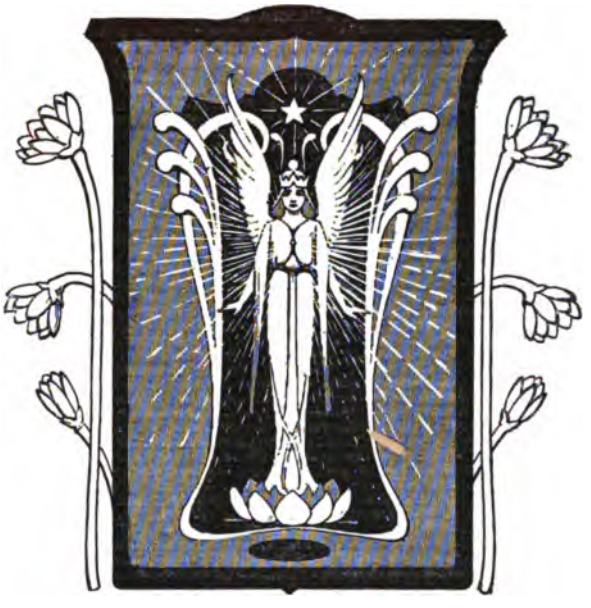
Herein lies the danger of the world today and only Theosophy with its fundamental principles understood and faithfully applied can save it in this fatal rebound toward negation. Like mathematics Theosophy has its theory and practice. It is both pure and applied, and it is Theosophy applied which alone can regenerate and save mankind. Wonderful as the theory is in its soul satisfying beauty and perfection, and inspiring as it is in its vastness of outlook and its promise of blissful and unending progress, it is not enough. One cannot climb up to any height of understanding without finding that at each new step his soul demands of him that he apply all knowledge of the Law that he has gained. Thus sleeping or waking, working or at play, in every relation and condition of life, in word and thought and act Theosophy must be applied. This is the inherent law by which the soul evolves. At every upward step it urges with increased insistence, "Having received—give! Being delivered—deliver!" "Lead the life if you would know the Doctrine" impresses still more deeply this inward monition of the Soul.

It seems only a short time now since the long-veiled teaching of Theosophy was brought again before the world by the great Teachers, H. P. Blavatsky and William Q. Judge, and a still shorter period has passed during which

under the guidance and inspiration of their successor, Katherine Tingley, a strenuous and sustained effort by a comparatively few people has been made to lead the life in harmony with the Law and to apply the teaching practically at every moment of existence. But short as the time has been, the fruit of this effort can be plainly discerned by the student in the world about him. It is true that mankind, as a whole, has not yet reached Regeneration, but the signs of rebirth are many and well-defined.

We find many leading thinkers expressing Theosophical views and preaching Universal Brotherhood without realizing or recognizing the source of their inspiration. The unity of all Nature, the divine source of all life, the kingdom of God within each man and the oneness with the "Father in Heaven"—these are the thoughts that are stirring men to higher ideals of living. With these truths of Theosophy as the motive power, the life of the world will become gradually transformed—wars will give place to arbitration, the heroes of the world will be the Seers, the Teachers, Leaders to a higher, nobler life—who show the way to the joy of altruistic service—delivered from the bondage of self. The ever increasing trend towards this is one of the signs of the times. The real harvest resulting from applied Theosophy is as yet hardly begun, but the promise is already seen and success is assured.

THEOSOPHY AND CHRISTIANITY



A CONTRAST between Theosophy and Christianity is rendered difficult by the vague and formless condition in which the latter now finds itself. The strong wind of criticism has blown upon it from every point of the compass, rending and splitting the ship that was once so strong when it had only the smooth waters of popular ignorance and popular superstition upon which to ride. Indeed, so complete is now the destruction that the casual onlooker may well be excused for a perplexity in

trying to distinguish between the ship itself and the separated fragments which still float upon the troubled waters.

The Wisdom-Religion, which is called Theosophy, is no innovation in the world. It has been the basis of every world faith, and is today their true support and the bond between them. And yet these religions have succeeded each other like the waves upon the shore. They have worked their influence upon the minds of men and have seemingly disappeared. Nor is the reason far to seek. Each appearance of Theosophy has been less in the nature of a new revelation than an attempt to re-direct men's minds to the origins of their faith, that they may for themselves separate from it the accretions of credulity, of superstition and of man-made theologies. This re-awakening of spiritual fire, varying in its semblance according to the needs and evolution of humanity, thus became a "new religion," until, in its turn, it has been defaced by the same agencies.

The criticisms which have beaten upon Christianity arise from two sources. On the one hand we have Materialism, which is the child of an unspiritual intellect and which revolts along its own lines against the evils of a corrupted religion; and on the other side we have a rebellion which arises from the spiritualized intellects of mankind, and this rebellion is caused by the cyclic re-appearance of Theosophy which forces itself as a standard of comparison whereby all faiths are to be tried. And thus schisms arise within the Churches, while those men who are the most emancipated, the strongest, detach themselves altogether therefrom and go in quest of the Leader and Teacher who is never wanting as

a focus point from which come the direct rays of the Eternal Guardians of men. The day is not far away when the concrete teachings now known as Theosophy shall be recognized by all as the avowed standard, by comparison with which all existing systems of religion, of philosophy or of government shall abide or fall.

In indicating the contrast between Theosophy and Christianity we are thus anticipating the completion of a general mental process which we believe to have already universally begun and substantially progressed. In an effort to state briefly and pointedly the nature of the Christianity held by the Churches today, we easily find two poles of belief and of teaching, to either of which we should be justified in attaching the label of "Christian," inasmuch as around each of these poles are gathered men as distinguished for their expositions as they sometimes are by their personal virtues. We should thus be warranted in describing as "Christian" the narrowest Theology of the Calvinist, and we should be equally warranted in affixing the same label to those popular preachers of today who charm their congregations with world-old philosophic platitudes and who seem to search continually for the next article of the cargo of faith and of belief which may appropriately be cast into the sea.

It was said by Jesus that by its fruits shall every tree be judged. We do not seek to burden Christianity with any unjust responsibility for the evils of today, but the fact remains that all those evils which Christianity especially claims to combat are more rampant, more aggressive than they were two thousand years ago. In Europe there is no

nation which does not seem to be on the brink of either war or revolution. Pauperism and drink increase, with all those other evils, the children of a social system from which philosophy and justice alike are banished. And so, with all affection, as men to men, alike weighted with the sorrows which we see around us, we ask of official Christianity—What is it you propose to do? Is your task too great for your hands or is it that you have put aside the *Theo-Sophia* which was given unto you, and that thus you have no longer the Law of Justice in your hearts, no longer on your lips the message of Justice and therefore of Hope without which all systems shall come to naught.

On its own ground we are ready to meet Christianity, and to show in all fraternal love that it has neglected and lost the *Theo-Sophia* which was given unto it and which today lies buried and neglected in its records. We can show that in the Bible is a philosophy, a spiritual science, more profound than has been dreamed of, that within the garden yet stands the Tree whose leaves are for the healing of the nations. In that Bible is the Divine Wisdom which speaks of the One Life, the Eternal Essence, which is the same in every manifestation, stone or plant or animal, or shines glorified from the brain of man, aspiring to greater splendors yet unknown. And because of that One Life, Fraternity becomes the One Law by which alone man breaks away the web of self, issuing from the prison of the senses, knowing and becoming all that is. But this the Churches have forgotten to teach to those who suffer. No religion can stand if it has forgotten the *knowledge* and the *power of*

knowledge upon which it first was based. An endless and distorted repetition of some of the fruits of the knowledge of those who have gone before cannot avail. There must be a *Science* of morality, which is the Theosophy of every faith, and which knows of spiritual law with a more unswerving certainty than the chemist knows of chemical law, and which can point out the way to that knowledge to every one who dares to search. The conventional Christianity of the Churches lacks the essential of religion because it lacks the knowledge and the power of knowledge.

We look around us in the great cities of our civilizations and we see there every gradation of human misery and of human joy. We see the man who has never known a material desire unaccompanied by its realization, and we see that other man born in misery and shame, dragging his chain of sorrow to the grave. And the nations are asking of Christianity what these things mean and they begin to ask it with a menace and a curse. They ask the Churches if their God be indeed a God of Justice or if all things human whirl within the maelstrom of hideous, pitiless chance. And the Churches which once rebuked and silenced all such questions are themselves silent because they have no more the power to rebuke nor the wisdom to reply. They have lost the *Theo-Sophia* which in every age has taught the cycles of rebirth and how man passes on from life to life, building with toil and joy the temple of the living God within. This is the key to every human problem, the solution of every social mystery. It is the Law of unswerving Justice, making of every man the arbiter of his own destiny,

tranquilizing every human grief by the mercy of its justice.

It is for a Law of Life that the nations have asked the Churches and in return they have received from one pole Theology, a creed revolting alike to morality and intelligence, and from the other pole a sonorous philosophy of emptiness and platitudes. That which was once a part of Christianity, because it is a part of Theosophy, the Law of Reincarnation, of repeated earth lives, with its endless chain of cause and effect, has been banished from Christianity by a Church which arrogates to itself and to its priests the power to bind and to loose; and in thus banishing a teaching that would have been as water in a dry land, they have cut from their own faith the knowledge and the logic which would have been unto it a perennial vitality. It was said by an eminent Christian Saint* who taught before the *Theo-Sophia* had been altogether forgotten by the Church that the faith called Christianity was a revelation of old and sacred truths which had never been absent from the world. The teachings and the life of Jesus are not the less venerated by us because we know them to be a re-manifestation of the divine self-sacrifice, of the divine love which has never at any time wholly ceased to illuminate the world. Those teachings are brought nearer to us, are made to us more precious by their comprehension in the light of that ancient wisdom which Jesus brought afresh into the world, and in that figure of Glory we recognize a proof anew of the Spiritual Fire of which every man is the Temple and of which every man shall alike be the revealer, when the lives of needed, ac-

* St. Augustine

cumulated experience have called that subtle fire into triumphant flame.

Irresistibly we recall the words of Jesus when we contemplate the sorrow of the world, "Thou shalt love the Lord thy God with all thy heart, *and thy neighbor as thyself.*" And in this, he said, lay all the Law, because in this is the whole of Theosophy, the whole of Wisdom. What today would be the condition of the Western world if the Churches had preached the splendid precept? What would be their own condition today? They would have erected before the world an abiding monument of good, and all men would have made obeisance to it, they would themselves have produced a hierarchy of wise men, a hierarchy of saints, who would have taught the Law of Life from the fullness of their own knowledge, and from the light that was theirs all others would have been illuminated. But they have left humanity as sheep without a shepherd and they themselves have not known the light; they have persecuted the light-bringers, and so the hearts of men have been hardened against them and against their systems. And now once more Theosophy in its purity re-echoes throughout the world, calling unto all men as heretofore, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It speaks in the hearts of all who suffer, that their sorrow is the sorrow of all mankind, and that its surcease awaits but their fraternity one toward another, and their recognition of the Divinity which is in every one and is more mighty than kings and parliaments and armies. How long shall we seek to gather grapes from thorns, how long shall we break

our teeth upon the pebbles? There is no healing for us but in Compassion, and there shall be no triumph but in Love.

And now Theosophy has once more grasped the banner that the Churches have laid down. Once more unto humanity is proclaimed a Gospel that shall make it free, an eternal Justice that shall lead unto the Light. To human attainment there shall be no limit but human will, and human will shall know of its own Divinity and in its Godlike strength it shall build up new civilizations, a new heaven and a new earth. And therein shall walk no more the wild beasts of greed, of lust, of cruelty, but the light that lighteth every man that cometh into the world and is the whole world's light, shall be known of all men and shall shine from every human heart.

REINCARNATION

I

THAT man reincarnates on earth is one of the teachings of Theosophy. To think out and fashion one's life according to this great fact and all that it implies is the way to find the soul, that divine thing which appears to act so undivinely when its purity is veiled by the passionate impulses of the body it enters.

For what is man but something pure and divine, mistakenly seeking by impure and undivine methods for happiness?

There is a deep instinct in the soul that this earth is its natural home and that happiness is its natural state. That is why those who have sought to describe heaven have never been able at the best to describe anything but a glorified earth, for a glorified life on earth is the aspiration and natural heritage of the soul, and this aspiration is common to all souls. They take an impression of earth-life through the body, crave with its cravings, lose themselves in it, invert in it the pure flame of their aspiration, and achieve almost nothing but pain. *It is not the search*

for happiness that is wrong, but the acts by which the search is undertaken. If even the worst acts of men are so considered, a clearer understanding of them and a wiser compassion for them will be reached.

It is because this search for happiness is in our very nature that we cannot leave the earth for long. In the very worst lives are moments when the happiness of comradeship is felt, the happiness of purity conceived, if only briefly and imperfectly. These moments show what life on earth *can* be, and always draw back the soul to earth by the strength of its desire to renew, perfect, and sustain them.

By the use of his will man can, in a moment of time, renounce the fruitless attempt to gain happiness along any other path, can see the delusion of the idea that happiness is ever to be had by anything that outrages another soul, by anything that gratifies the mere animal nature, by any sort of selfishness, by any acts that are incompatible with love.

The body is the clothing, or home and instrument of the soul. In its perfection it is capable of being in perfect harmony with, and responsiveness to, the soul, as a musical instrument responds to the soul of the player and is the means for the outward expression of his highest nature. He learns to realize himself through it, as the soul learns to realize itself through the body. None of us have yet realized the possibilities of a perfectly healthy body. Both by heredity and by our own acts and thoughts it is a desecrated temple. Yet this veil is not at all times so

thick as to entirely overmaster the light of the Divine Soul within.

Reincarnation is the re-assuming of this veil, temporarily removed by death. If men realized what death is, they would have but little fear of it. And they would also realize that while death does give the soul a temporary freedom and unveil its glorious divinity, yet the same freedom can be obtained in life by the man who has absolutely felt himself to be a soul, and his heritage is then of vastly wider scope of power and service.

When St. Paul said "The spirit [soul] indeed is willing, but the flesh is weak," he made a distinction without the recognition of which life becomes utterly incomprehensible and the intelligence outraged—so legitimate, so obvious, and so vital is it. But nevertheless in the blindness of our own day the flesh has been accounted the real man while the very existence of the indwelling spirit has been called in question.

It is because he is higher than the body, higher than the mind, higher than the emotions, that man, the soul, can control them all, though ordinarily he is content to be controlled by them, to lose himself in the rush of their working. And thus lost, he is the prey of every kind of error. He is swept away by the bodily passions in what are called "failings of the flesh;" by his emotions, as when for example he is the victim of anger; by his mind almost continuously, *since he does not hold it as his instrument and himself as its master and guide.* The anchorless mentality of the age has swept away nearly all true knowledge of

the soul. Its existence is a theory, its immortality a pious hope. Those who believe in it half identify it with the mind, and though they do not credit it with senility, do credit it with birth. They should think—if the soul uses with increasing difficulty the stiffening substance of a nearly worn-out brain, yet is itself not old, may it not also use, with *decreasing* difficulty, the unformed substance of an infant brain, yet not itself be young? Its great task is to play the music of its divine thought on the myriad keys of the brain, and for this it must fashion for itself many and many a brain. And if it did not begin with brain-substance in infant plasticity, where would be its chance to mould? The case may be different hereafter when it has learned to make a brain that shall always remain plastic, but at present it needs the process of rebirth that it may be furnished with matter sufficiently responsive to its purpose.

Man's only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating SOUL-existence. Making his mind and memory register beyond all future cavil or doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his nature, his body, mind, and emotions, he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul and dissolved away its limitations. Awaking in wonderment, he will have found himself, the bearer of the cross of wayward flesh through countless lives,

the eternally "willing" and long waiting "spirit" of St. Paul; he will realize in himself more and more of the infinitely rich possibilities of life, the source of ever grander and more joyful experiences; he will begin to understand his own body, the storehouse of all the physical forces, and itself a manifestation and bringing together, for his use and training, of lower forms of divine life. He will learn how it stands to him as his instrument, and as it were, pupil, and how it may be made to respond to and register his noblest feelings instead of being his enemy and tempter. He will get a glimpse of how, through incarnations, this shall come about, and in the secret place of his soul he will hourly use the magic key he has found. Seeing the picture of the glorious future he will work to hasten the time when all men shall live in glad comradeship in bodies that have become perfect and living and beautified temples.

"Am I then to become an infant again?" is nearly always the question of those who hear of rebirth for the first time. And the answer would be:

You never were that. It is the soul who plants in the unfolding infant animal-body the seeds of human thought and feeling. These come up as the years pass, and make the man we see and talk with, though the real man, in the secret place, is the sower. The plants unfold their leaves and bloom; life goes by; experience is accumulated in thought and feeling, and becomes the ripened seed that the sower gathers to himself as the body fades and dies. Then comes another birth, and the gathered seed of the last is sown in its turn. Therefore are previous births not

remembered—by the brain-mind—for both it and the brain, its vehicle, are new. But their lessons and experiences are impressed on the soul, and with every birth the gathered seed of its terrestrial wisdom becomes richer. More and more does it gain the power of bringing the body into line with its needs.

But one day the man will recover out of the depths the detailed memory of the lives he has lived, the lessons he has learned, the experiences that befell him from birth to birth, his lives of contact with his companions in the wilderness, now become a garden of life and light. Seeing what they taught him he will glory in the sufferings of his past. He will have conscious existence in spirit and in body; he will feel his freedom while immersed in physical life, and whether he is entering or leaving a body he will preserve unbroken the line of spiritual consciousness.

In most men the soul-consciousness is hardly felt in the stress of the passionate physical sensation; "the lower consciousness has closed the door by which the soul chooses to enter." If this closing is complete there is no voice of conscience at all; the warning, inspiring soul is not felt, and there is nothing to check the commission of the most monstrous crimes. In proportion to the completeness of the closing of this door is death feared, for if the soul cannot be felt at all there is nothing to whisper of immortality, nothing to suggest that the death of the body leaves anything whatever of the man alive.

But the embodied soul, that has seen itself as it is behind the outer changes of birth and death, knows that

these do not break its continuity of life. It puts forth its powers throughout the years of growth; it gradually withdraws them during the years of decay; unaffected throughout, it watches and gains special experience through the ageing of its instrument. And when death comes, and for awhile the soul is to be freed and re-assume its highest being, it will face the change unmoved and pass to a field of thought and work not yet possible for the *embodied* soul —not yet possible because even material nature, of which the body is the highest expression, awaits her redemption at the hands of man.

Reincarnation is the promise of human perfection, of human advance to the status of Gods. The knowledge of it was once the property of the whole race. Modern civilization has been robbed of this knowledge; it has been declared a heresy. In consequence, each man's vivid and glorious career on earth being wiped from his attention, belief and knowledge, his mind has been made to negate or neglect the teaching of his soul on this point; his nature is thus thrown into confusion and dislocation; knowledge of a continued existence here that he can understand, has at best faded into faith that he may gain an incomprehensible immortality somewhere else. So life has naturally come to be considered an inexplicable puzzle, and been shorn of its promise. Instead of being a joy it is too often a burden; whilst right conduct, instead of being pleasurable and natural, has become a difficulty.

But as the difficulty is in the mind, there also is the cure. Man may at any moment take control of his mind,

engrave upon it anew the obliterated truth and instantly bring into his life a light of joy, of hope, that will never again entirely go out. As he fans it day by day, nay, moment by moment, by his thought, it will grow into a flame that will consume all the darkness of his life; that will teach him the meaning of suffering; that will illuminate the future further and further into time, so that through the gateways ahead he will see himself and all others standing as Gods in a new light and life, transfigured in eternal youth; that will give him strength, compassion, and wisdom ever widening; and that will finally fit him to be a World-Teacher and Helper.

II

THE law of Reincarnation or Rebirth is a necessary part of the scheme of the Universe; nor can the problems of man's nature and life be understood without taking it into account. It is the only theory into which fit all the facts of common experience, and which leaves no unfilled gaps nor inexplicable incongruities; this is the proof of its truth. Without the law of Reincarnation human life is an enigma and "the decrees of Providence" or of "Fate" seem arbitrary and unjust; with it come light and clearness, and human life is at once seen to be governed by unerring and impartial law.

The truth of Rebirth was known to the early Christian Church, but disappeared from the canon some time during

the Dark Ages. The inconvenience of such a doctrine, to those who might desire to terrorize the ignorant into subjection to ecclesiastical authority by threats of hell and promises of heaven, is obvious. Reincarnation is known to and believed in by a majority of the earth's inhabitants at the present day, being a radical part of the faith of millions of Buddhists and adherents of other Oriental religions. Its universality both in geographical distribution and in time can readily be proved by literary research, and is such as to entitle it to be called the "favorite belief of mankind."

This truth declares that the Soul of man inhabits many successive human bodies on this earth. One earth-life of seventy years or so is manifestly insufficient for the garnering in of all the experience which the Soul requires, and for learning all the lessons of earthly life. Our present life is but a small link in the chain of our existence. Our birth was not a beginning, but merely a resumption of something laid down for a time. The death of our present body is merely a temporary change or rest, and the Soul will eventually take on another body wherein to continue its work and its experiences.

Nay, but as when one layeth
  His worn-out robes away
And, taking new ones, sayeth,
  "These will I wear today!"
So putteth by the Spirit
  Lightly its garb of flesh
And passeth to inherit
  A residence afresh.*

* The Song Celestial

It will be seen from what precedes, that part of man is immortal and part mortal, the former continuing throughout all the incarnations, like the thread of a necklace. To understand clearly just what it is that reincarnates, and how much of the man is permanent, a study of the constitution of man, as explained by Theosophy, is necessary. Suffice it here to say that man's earthly consciousness is a mixture of impressions gathered both from the immortal Soul and from the animal instincts of the body. The Soul itself is pure, wise, and beneficent; it becomes overshadowed, when incarnated, by the grossness of the earthly elements; but it gathers from each incarnation the fruit of its experience of earth-life. Every time it returns with lessons learned, its power becomes greater, until ultimately the Soul completely learns and masters material life, and the perfect man is evolved.

But few people consider what was the state of the Soul *before birth*, though many profess to believe in its immortality. Yet eternity and immortality must surely apply equally to the past and the future, and that which is endless should be without beginning. It is obvious that children born into this life are not at the beginning, but in the *middle*, of their career; for they enter it with a definite and ready-formed character. Without the law of Reincarnation this ready-made character is impossible to account for. "Heredity" is not an explanation, but merely a statement of fact. It states what we all know, that children derive many qualities from their parents; but it does not explain how much or how little of the parents' character will be transmit-

ted, nor why some children manifest an independent character which overcomes the transmitted one. The law of rebirth, however, shows that the Soul which again enters earth-life in the guise of a child, is an old Soul and takes from its parents those qualities which it requires for its further development.

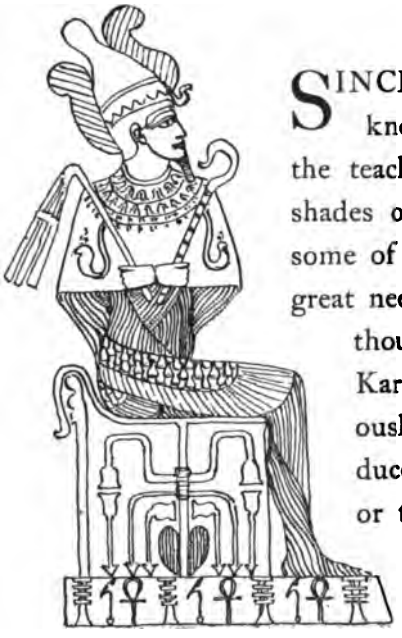
Reincarnation is in harmony with the general plan of Nature; for everything in Nature comes and goes in successive tides and seasons. A day dawns and closes, night sets in, but we know that a new day will follow; similarly year follows year. The tides ebb and flow, the moon waxes and wanes, trees die down in winter and bud afresh in summer. So man follows the general law; and, as he lives and dies, so he dies and lives again. Death is simply sleep on a larger scale and, like sleep, it is only a temporary change of state, to be followed in its turn by a renewal of the state that preceded it. During the pauses between earth-lives, as during those between days, the Soul becomes freed from the trammels of flesh, and lives in its own pure state of bliss; it is this which gave rise to the notion of "heaven" or "paradise."

It is often asked why we do not remember our past lives; but a little reflection will show that it is only the *details* that we have forgotten. The fruitage of past experience is revealed in our character, which in the main is made up of proclivities and tendencies we certainly did not acquire in this life, and a comparison of different individuals will show that some are still learning lessons which others have evidently learnt before.

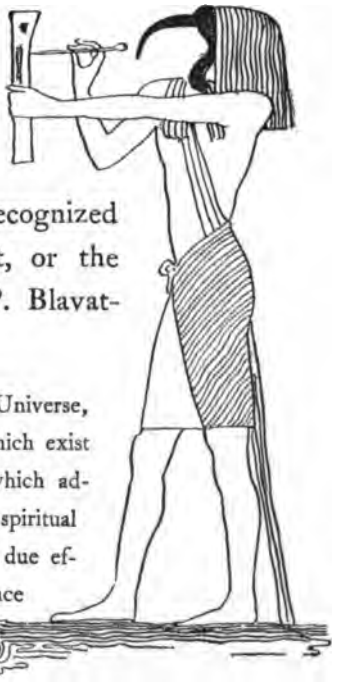
We cannot hope to get a more detailed and graphic recollection of our past lives until we have mastered, trained and disciplined our minds to a degree which few people would dream of. Our memories are sadly defective as to the events of this life and would require considerable training to enable them to recall a past life, across the gap of death, and with the obstacle of a change of body and brain; especially when we have spent so much time in diligently forgetting it!

This very brief survey of the teaching of Reincarnation leaves many points untouched; but, if anyone is hereby induced to pursue the subject, his study will be amply rewarded by the vistas of light that will open before him.

RIGHT THOUGHTS ABOUT KARMA



SINCE the term Karma became widely known in the West, chiefly through the teachings of H. P. Blavatsky, many shades of meaning have been given to it; some of these are misleading, and there is great need that all men should have right thoughts about Karma. The word Karma means "action," and it is variously applied to the power that produces the effect, or to the effect itself. Considered in its widest sense it is that great law of Nature recognized by all as the law of cause and effect, or the Power manifested by that law. H. P. Blavatsky in the *Key to Theosophy* says:



We consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a Cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen

and unknown law *which adjusts wisely*, intelligently and equitably each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perfectly perceivable.

Again, "Though we do not know what Karma is *per se* and in its essence—we do know how it works." W. Q. Judge defines Karma as "The action of the Divine, or God, of the manifested, or Brahma, and also of other sentient beings."

The smallest operation of Karma, the opening of a bud, the falling of a leaf, should teach us to feel that we ever "live and move and have our being" in the Eternal. The action of Karma begins with the dawn of Manifestation, and "all worlds up to that of Brahma are subject to Karma." Karma is absolutely impersonal, perfectly just, infinitely compassionate, for it is the Divine Will acting over all, and in all worlds.

> Before beginning, and without end,
> As space eternal, and as surety sure,
> Is fixed a power which moves to good,
> Only its laws endure.*

Throughout the Bible we have frequent references to Karma, though it is not called by that name. From the first of Genesis, where we read that things in the world reproduce themselves, each thing after its kind, to the end of Revelation, where it says, "Behold I come quickly and my reward is with me to give to every man according as his work is—" all through we meet with Karma. The familiar words, "Be not deceived, God is not mocked, for whatsoever a

* The Light of Asia

man soweth *that* shall he also reap," should enable all to clearly understand that we reap *the thing itself*, and not simply an equivalent. It is a common mistake to apply the word Karma solely to evil or painful results; it is the harvest of the good seed as well as of the tares or weeds. Nor should we fall into the common error of thinking that Karma must always be immediate in its action; the harvest both of good and evil may be long delayed, but it is always certain —"Tomorrow thou shalt reap, or after many days."

Karma is the beneficent law. Consider what sort of a Universe it would be if we could not trust in the natural connection between cause and effect. But more than that, Karma is that divinely wise, just, and good law which "moves to good," and tends to bring order out of chaos, good out of evil, joy out of pain. It is strange that while men believe Karma rules in the physical world they do not really believe or trust Karma in the moral world. We know we shall burn our hand if we put it in the fire, and therefore we trust the law and avoid the fire. But we do not know or believe with equal certainty that truth, honesty, purity have their Karma, and that lies, dishonesty, impurity have also theirs. An entire moral change would take place in the world if men believed in Karma in the moral realm as firmly as they believe in Karmic action in the physical. Hence it was said by one of the Great Helpers of Humanity over twenty years ago, that "Karma and Reincarnation are the two great truths which the world specially needs for its Salvation."

Another wrong conception of Karma is that which regards it as equivalent to "Fate." Fate is conceived to be a blind

force working without regard to human effort, whereas Karma is put into operation by ourselves, so far as it concerns ourselves. We are today the sum of all past yesterdays, "we reap the seeds we sow, the hands that smite us are our own." Karma is no more "Fate" than is the harvest of the seed sown last springtime the result of "chance." It is our duty to meet our Karma with equal mindedness, and to learn from it those lessons which it teaches, and which are calculated to enlighten and bless. It is a great mistake to get into that negative, hopeless condition, which some manifest who say, "Oh! it is my Karma; I must submit; I can do nothing." It is true we must reap what we have sown, but the present and the future are not simply a reproduction of the past, else life would be an endless tread-mill, and progress impossible. The inner divine Self, can daily and hourly exert an inherent, direct power to modify the results of the past. St. Augustine, as beautifully rendered by Longfellow, teaches that we can rise upon our past, making even our vices, when placed beneath our feet, stepping stones to higher things.

Karma is a great teacher, and suffering is often the finger-post pointing to broken law, either in our own lives or in the lives of others. To illustrate: take the case of a child suffering from some physical deformity. The operations of Karma have brought the parents and child together, so that, could the parents see into the past they might perceive that they stand face to face with the results of seeds which they have sown. This will represent the Karma of broken physical laws. Again, here is the case of a man who self-

righteously condemns his son for some crime, but in the eye of Karma parent and child both stand related to the crime. Or, it may be a case of parental hypocrisy showing itself as a lack of the sense of justice on the part of the child. If we could look into the past with clear vision we should be able to relate the past to the present and trace the workings of the great Law which burns in order to purify, and "kills to make alive."

Knowing this, all should work with the Law intelligently. Even the weakest and most despairing can learn the great lesson of Karma, of the evil results of wrong, and rise by strong will and endeavor to a nobler life. Each aspiration and effort upward is a step gained, and if persevered in will result in complete victory over our own lower nature, and over all external circumstances which mar or impede. It is the old teaching—"Gird up the loins of your mind"—"Let us lay aside every weight and sin which doth so easily beset us, and let us run with patience the race that is set before us."

To assume as some do, that their Karma is of a certain fixed kind, and to refuse to act in accordance with wisdom and the moral law, is folly from every point of view and produces evil results, often very quickly. There is another view of Karma which is as false as the orthodox notion of hell, but which even some so-called Theosophists have taught. No longer consigning to hell those whom they dislike or have injured, they use the word Karma instead and say with hypocritical humility, "Let us leave him to his Karma!"

This view of Karma pertains to an evil heart and a diseased intellect; it tends to harden the heart and kill out compassion. People of this class excuse themselves from helping the needy, saying, "It would interfere with Karma." Those who think and speak thus cannot realize the truth of Universal Brotherhood, and cannot believe that all are parts of a great whole, and that one member of the body cannot suffer without the other members also suffering. It is the sin of Cain, "Am I my brother's keeper?" and it lies at the root of much of the terrible misery now existing in the world.

There is another wrong conception of Karma closely allied to the above which is as old as the book of Job, and still existing. Job's friends concluded that he must have sinned deeply because he suffered deeply. Many still reason in like manner. Because sin is followed by suffering it does not follow that in *every* case suffering is caused by sin on the part of him who suffers. If this were so then the Helpers of Humanity, who have been great sufferers, would be great sinners. The mother in helping her sick child suffers; the nurse in the fever hospital suffers; and the Great Helpers who have traveled the path we tread, and out of their great knowledge and compassion help us, also suffer. They suffer "in holding back with strong hands the heavy Karma of the world" through coming close to those whom they would help, just as those who heroically save imprisoned miners must needs suffer from the poisonous atmosphere that has to be passed through in order to reach the sufferers. And we all, in degree, in

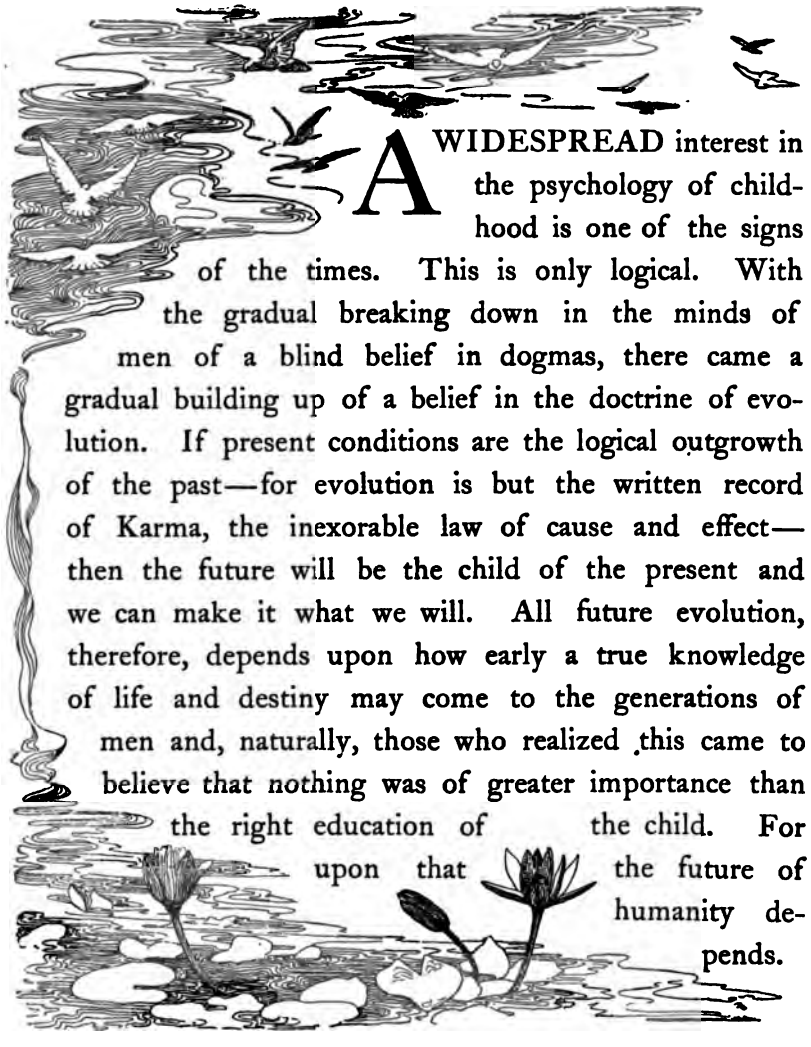
like manner suffer, and there is a joy in it, too, when we help those who are weak and needy.

Great errors are great and dangerous, because of having a similarity to great truths, and the awful doctrines of substitution and vicarious atonement, as known to orthodoxy, which are strangling the souls of myriads in the Western World today, are dangerous because of their similarity to truth. For "helping and sharing," which *is* Brotherhood, is the law of the Universe—from the Manifested Logos to the act of the humblest servant of the Law who helps another to bear a heavy burden, "and so fulfills the law of Christ." It is in this spirit that one of the Great Helpers of the race speaks of Karma, where he says:

> Let not the fruit of good Karma be your motive, for your Karma, good or bad, being one and the common property of mankind, nothing good or bad can happen to you which is not shared by many others. Hence your motive being selfish can only generate a double effect, good or bad, and will either nullify your good action, or turn it to another man's profit. . . . . . There is no happiness for one who is ever thinking of self and forgetting all other selves. The Universe groans under the weight of such action (Karma) and none other than self-sacrificial Karma relieves it. How many of you have helped humanity to carry its smallest burden that you should regard yourselves as Theosophists?

> Such is the Law that moves to righteousness,
> Which none at last can turn aside or stay;
> The heart of it is Love, the end of it
> Is Peace and Consummation sweet. Obey!

THEOSOPHY FOR THE YOUNG



A WIDESPREAD interest in the psychology of childhood is one of the signs of the times. This is only logical. With the gradual breaking down in the minds of men of a blind belief in dogmas, there came a gradual building up of a belief in the doctrine of evolution. If present conditions are the logical outgrowth of the past—for evolution is but the written record of Karma, the inexorable law of cause and effect—then the future will be the child of the present and we can make it what we will. All future evolution, therefore, depends upon how early a true knowledge of life and destiny may come to the generations of men and, naturally, those who realized this came to believe that nothing was of greater importance than the right education of the child. For upon that the future of humanity depends.

Thus the minds of men were ready for Theosophy, the eternal doctrine of the Soul, when it was brought to this Western world twenty-five years ago by Helena P. Blavatsky. She taught us that we are souls, *Souls*, the creators, not the victims, of our own destiny and that all evolution is in our own hands. And to no class did her great heart go out with more compassion than to the misunderstood, mistrained children of the world. These are her own words:

If we had money we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and, more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and, above all things, *unselfish*.—[*Key to Theosophy*]

Those who live in heart-touch with children are often astonished by the mystical, spiritual character of their earliest questions:

Who am I? Where did I come from and how did I get here? Why don't we see the wind? What makes the grass grow? What does "forever and ever" mean? What makes the flowers and insects die every Autumn and then come back to us every Spring? What is the moon? Where did the stars come from? What is the sun? What is God?

The child of three or four never concerns himself about the style of his garments, or the price of coal, or the last

election. His questions force us to believe that this little Pilgrim Soul intuitively divines the nature of the journey before him and therefore asks for *spiritual knowledge*, the only compass that can guide him through it. "The Soul knows what it requires," and it is therefore the most important thing in the world that these early mystic questions of the child be answered rationally.

Why is this important? Because the child is a soul, a warrior, early destined to enter that battle which we call life. Shall that divine Warrior-Soul express itself in the street fight, in business "competition," in "professional jealousy"—the curse of the world of art? Or shall the Warrior do battle with the lower personal nature, that elemental self which is harder to conquer than it is to take a city? It all depends upon the ideals given to a child during the earliest years of life; and that he looks to us for spiritual, high ideals his questionings clearly indicate. "Give me a child until he is seven," said Katherine Tingley, "and not all the temptations of the world can move him afterwards, for he will have learned the divinity of his own soul."

Into battle, then, the Warrior-Soul must go, and what is the armor that will render him invincible? It is a knowledge of what life is, a knowledge of himself, of the duality of his own nature, of the angel and the demon within his own heart, each struggling for mastery; a knowledge of the dual forces he must meet and use and transmute by the alchemy of the spiritual will; a knowledge of his own divinity, *that he is a Soul*, therefore unconquerable, never to be dominated by anything save the dictates

of his own conscience, his own Higher Self. In a word, the armor he needs is Theosophy.

And Katherine Tingley tells us, what the World Teachers have ever told a heedless humanity, that the time for a Warrior to put on his armor is *before* battle, not after. Does the soldier wait until after the engagement before shouldering his rifle and filling his cartridge belt? No!

Yet for ages young souls have gone into this arena of struggle with passion, appetite, and self, all unarmed, unequipped. Can we wonder that the world is clogged with moral wrecks; that the average man dies a disappointed man, glad to get away; that so many young men rush into suicide or excess at the first disappointment; that so many young women sink down into hysteria or some nervous trouble? Must the children of the race forever run the same risks, waste their best years, suffer needless pain, squander their energy and time uselessly—all because they enter the battle of life without their spiritual armor?

* * * *

Humanity has awakened to its duty to childhood at various cyclic periods of the past. At such times some great World Teacher has always come, God's Messenger of the Truth. Again have men awakened to their duty to the children of the race, and again the Great Teachers have come, Helena P. Blavatsky, William Q. Judge and Katherine Tingley. They have given us, in Theosophy, a shining armor. Those who wear it no pressure can crush, no foe can make yield an inch. And the hearts of those

who think more about others than they do about themselves, go out with a great yearning to the children of the race. They yearn to clothe them, the Warriors of the future, in this shining armor.

How can this be done? Katherine Tingley has told us —in symbol. When shall it be done? *Before battle*, at that critical early period when the child begins to look out over life and demands of us the deepest, most mystical truths.

Why can we teach the child philosophy only in symbolic form? Because the soul is the microcosm, a "world in miniature," the mirror of the Universe. This many mystics have declared and believed, but Helena P. Blavatsky was the first Teacher of modern times to put it on a logical basis, capable of absolute demonstration and proof. This means that the child passes through, in the course of his psychological development, all the stages through which humanity has passed in its long cyclic journey. And any one who has lived with children has abundant proof that the earliest years of life are the analogue of the racial Golden Age. Then speech was no more needed by man than by the babe, for men stood soul to soul, transparent to each other and to the Divine Self of the World. Truth was not a matter of reason, but of inner illumination. All the visible was but the divine symbol of the Invisible. It is this clearness of vision that is native to the little child, and that is why he will grasp the deepest truths with perfect ease *if presented in the right way*—Karma, Brotherhood, Compassion, Cyclic Law, Reincarnation. And it is

upon the true methods of symbolic education, which are now being demonstrated at the Raja Yoga School for Children at Point Loma, that the educational methods of the future will be based. Such symbolic training has for some years been carried on in part in the Lotus Groups of the Universal Brotherhood all over the world.

Must we, before we can hope to give this shining armor to little children, become Adepts or even Masters of Symbology? Not at all. Study Theosophy in the right spirit, make it a living power in your life, use common sense, and *get into sympathy with the souls of your children.* There is the secret—*sympathy.* That explains why the most unlearned mother can give her child more of the truth than the learned "psychologist" of a certain type who would experiment on the soul of a child, could he only pin one to his laboratory table, as naively as he would vivisect a frog.

Nature is the eternal symbol. When a child's questions indicate that he is ready for the truths of Karma, Reincarnation, Cyclic Law, take him to Nature. There are the cyclic phases of the moon, of the seasons, of day and night, of the coming and going of birds, flowers and insects. What is more symbolic of Reincarnation, or perchance that miracle of the "second birth" than the life history of a butterfly? This is but the merest hint of what symbolic education means. But the child whose soul is transparent to the World Soul, who sees in every tree and stone and bird a brother, who feels a compassionate yearning to help the lower kingdoms—which is the mean-

ing of his dominion over them—such a child will not grow to manhood still asking, "Why am I here?" or, "What is God?" For the object of true education, as Theosophy clearly shows, is not to lay up a store of facts in the child's head, but a store of love in his heart.

The great truths of life and conduct cannot be brought to the child better than by good symbolic stories. Many such have come down to us from the Greeks, the Hebrews and even the Golden Age. But they do not exist in just the form adapted to the needs of the child of today. Educators realize this and therefore rarely use them until rewritten and adapted. But who is able to do this, to infallibly sift the true from the false, and base such stories on a right and clear philosophy? Obviously, no one but a master or, at least, a disciple of such a philosophy. Thus it is that one great need today is a good symbolic literature for children. As if in answer, the beginning of such a literature has already been made in *The Little Builders* and *The Coming of the King*, written by students of the World Teacher, Katherine Tingley. These contain, in symbolic form, the fundamental truths of Theosophy, of Brotherhood as a fact in Nature, of Compassion as the higher law, of Karma, Reincarnation, Cycles. They give glimpses of that sacred relation of Teacher and pupil of which we, as a race, know almost nothing, but which was the glory of the Golden Age—which was, in fact, what made a Golden Age possible. More than all, these books are filled with the spirit of true religion, that conscious nearness to God, the Divine Self of the world, unto

whom each act should be a loving, selfless sacrifice. It is this which makes Theosophy such a safeguard to the young.

The philosophers of ancient days spake unto the adult. Katherine Tingley speaks to the youth and the little child.

HUMAN LIMITATIONS

THE horizons of the human soul are Time and Space. These, and these alone, limit its vision, and both these may be conquered. They *are* being conquered so far as physical man it concerned, by even a materialistic age; the time of transit between countries has been shortened from months to days or hours; the laborious output of the scribe is replaced by the roaring flood of the printing press; thought leaps along electric wires and lays the news of the East at the feet of the West long before it, marked by the slower progress of the sun, has actually happened. By each achievement in science, by each conquest over Nature, man extends his domain in the material world.

But it is not in the annihilation of time and space that man will find his greatest help. It is when he has recognized their true value and made them his servitors. For time is practically infinite; so long as suns and stars endure, so long must moment follow moment. And space as the arena of time is equally infinite; given, therefore, an infinite time and an infinite field for its opportunities, what may not the soul (a portion of the infinite) accomplish?

The creative gods work ceaselessly, and as the eons roll on a universe, a world, a MAN, appears! Is there not here set for man an example and an encouragement which are truly divine? The key-note to all accomplishment is patience. What need for the immortal toiler within the human breast

to hurry or to worry? Why need the soul be dismayed at the magnitude of any task, however herculean? If it be not accomplished today, other days will certainly bring it to pass.

Upon the plane of the soul there is no time; that illusion exists only in the phenomenal world. To the soul, it is always NOW, whether its life in the body have been one, fifty, or a hundred years. So it must learn to look upon material life as a field into which it goes to sow or to reap, but which will remain apart whether it sow or reap, or cease both of these during the long rest of death. It must learn that it returns life after life to continue any incompleted task, just as the reaper returns day after day until the harvest is garnered.

Looking at life from these larger view-points, that which may be accomplished by the soul is practically limitless. Suppose one who can scarcely distinguish colors sees the work of a Titian, and resolves within his own soul to become the artistic equal of that master. He may be so limited by circumstances that all he can do in this life is to dream of what he would do if he had the opportunity. But his earnest desire is a force which attends him in his next life, and in this next life his circumstances yield to the will which has been born of that hampered past, and he begins to paint—crudely and imperfectly it may be—yet he has taken the first step upon a pathway which opens up limitless vistas.

And so with music, the drama, philosophy, mathematics, or in any direction in which the soul yearns toward the Perfect. There is no limit to achievement save time; and time, humbled and conquered, becomes man's tireless, faithful helper. If time seems brief in view of the tasks to which the soul

has addressed itself, it is because the soul has not looked beyond the horizons of the present life—it has failed to perceive those infinite perspectives which stretch away before the gaze of him who sees life as it really is.

For birth and death are but the raising and the dropping of the curtain between the scenes of one continuous drama. The motive of the play remains the same, the actors are the very same. But each slowly creates the character he portrays; and as he plays his part well or ill, so will limitations, like galling fetters, cripple his every effort, or time and opportunity make obeisance to him and the very "stars in their courses" fight for him.

There is a great purpose lying hidden in the Divine Thought, and one which no puny human will can thwart or hinder. As a portion of this divine thought, as a chosen channel for its manifestation, all man's limitations must disappear when he conforms his life to the divine plan. Who will dare assert that sin, selfishness, sensuality, pride, ambition, or any of the many motives of the lower self, constitute any portion of the Eternal Purpose in the Eternal Mind? Yet men murder and slay, climb up over the fallen and perishing, rob, torture, and maim, for these false ideals, and then mourn because human life is so surrounded by limitations!

Out upon the false philosophies of today! Men must recognize that they are divine, not born in sin; that they are immortal souls, not decaying bodies; that their future depends not upon the whim or caprice of some vengeful creator, but upon their own acts and thoughts.

The earth belongs to man to make or to mar, as he sees fit. He can cut away its forests and so create cyclones and famines, as though his were the powers of malignant genii; he can sow the dragon-teeth of unbrotherliness and hatred, and reap war and pestilence. No power can stay the effect of the causes he can set up; the destiny of man rests absolutely upon himself. He may be either a god or a devil; he may make earth a heaven or a hell. But the larger purpose of Nature will ultimately interpose insurmountable obstacles in his path if he chooses the part of devil, and these, and these alone, constitute human limitations. And Nature does this in answer to his own appeal to the law of cause and effect; he has set up the evil cause and must reap its due effect.

So, when war, famine, pestilence, or cyclone desolates the earth, let man no longer hide behind the pretext of "the decrees of Providence," "fallen human nature," or other ignorant excuse; but, recognizing his responsibility; deliberately, firmly and wisely set about remedying these evils himself, remembering that "upon human shoulders rests the responsibility for human progress."

THE AMPHITHEATRE AT POINT LOMA, CALIFORNIA

THE DRAMA

IN the palmy days of Greece, before the Greek wars became wars of plunder, before the Symposium became degraded into the mere drinking-party, dramatic presentations were a great feature in the life of the people. The theater was in some respects the most important of Greek institutions. In it pageants and ceremonials of many kinds took place, and, because of the great religious dramas there enacted, the theater became the chief source of culture for the Greek populace.

The picture fascinates. Under the blue, blue Southern sky the theater itself formed, almost without exception, from a natural canyon; tier after tier of simple stone seats about a circular stage whose floor was the leveled earth; there were enacted the mystery-dramas of ancient days. For the great dramas of Greece were essentially religious. They were written by philosophers, Initiates, who wrote them for the purpose of bringing to men's minds, in parable and symbolic presentation, a true philosophy of life.

Æschylus was such a teacher, and his mystic dramas came from a heart filled with compassion for the unthinking masses about him. Why did he choose to teach them this way? Because he was wise. He knew, as the Teachers of men have always known, that the multitudes can be reached only by the symbol, the parable. Buddha and Jesus spake

unto the multitudes in parable; only to their pledged disciples, the initated, did they reveal "the mysteries of the kingdom of God," *i. e.*, the unveiled truth.

Æschylus knew, as did Socrates, that the Greek people needed nothing so much as a true philosophy of life; and, because he yearned to give them glimpses of the truth, he wrote the great symbolic dramas that have come down to us, *Oresteiad*, *Prometheus*, the *Eumenides* and others. And, witnessing these mystery-plays, the people drank in divine truth, not with their intellects, but with their souls. For the true drama, whether in ancient Greece or modern America, teaches man not by filling his brain with information, but by awakening his soul, by lighting anew the fires upon the altar of his heart, by *lifting his consciousness* to a higher plane than that of passion or mere intellect.

Yet the Greeks were selfish after all, the drama became degraded, the true Light became obscured by the mists of illusion, and Greece entered upon a cycle of despair and darkness.

It is significant that conditions today closely parallel those which existed in old Greece, during that critical time when Socrates was given the poison cup, when even Æschylus was charged with profanation of the mysteries. On one hand there was then, as now, much political ambition; on the other, a great awakening among all classes on the subject of a true philosophy of life, with, as a logical result, numerous "cults" and "isms." There was much skepticism in the air. There was, among some, an almost fanatical faith in the reality of the unseen, the inner; there was much speculation

concerning the soul, immortality, the real nature of man, and his ultimate destiny. It was a time of transition, a cyclic period, when the destiny of the Greek nation hung in the balance.

Knowing this, the Initiate-Teachers of that day did their utmost to awaken the people to a realizing sense of their position, to get them, if possible, to *face themselves*, that they might become acquainted with themselves. To this end Socrates asked his mystic questions; Plato lectured in the grove of Academus; Zeno to his "Men of the Porch," the Stoics; Demosthenes to the politicians of Athens. Yet, by means of his deeply religious, symbolic dramas, Æschylus reached more hearts than did the philosophers, for then, as today, to nothing did the masses respond more quickly than to truth in symbolic form, to music, to sculpture, the temple frescoes, the temple processionals and the mystery-drama.

Looking back to old Greece from the vantage ground of the present, it is easy to determine that the true symbolic drama, the mystery-play, was the one little spot on which alone, the Teacher, like Archimedes, could rest the instrument that should lift all Greece. The drama, mirroring as it did the truths of the soul and the meaning of the soul's experience, was the only means by which these truths could be brought to the consciousness of all men, high and low, wise and ignorant. The true symbolic drama was a spiritual magnet, attracting all classes, all who lived or desired to live in the higher, the resourceful, part of their own natures. Had the reaction been tided over, had the drama of ancient Greece been kept—*no matter what the cost*—close to the

hearts of the people and on the high plane from which Æschylus spoke, until the transition period passed, Greece would have been saved.

Alas! this was not done. The greatest Teacher cannot save a world, nor a nation, nor even a community, alone. He must have an instrument through which to work. He needs the host about him, his warriors, his disciples. They are his instrument. If their faith wanes, then there is no protection for the Teacher, none for the philosophy he would teach, and the Powers of Darkness sweep it away. And thus it was in Greece.

Humanity today is passing through just such a transition period as Greece passed through. An unusual interest in the symbolic drama is one of the signs of the times. Men are groping for the light of soul, and thanks to the Wise Ones who always hear the heart cry of the world's children and never fail to answer it, today *the Sun is rising*.

Yet, as a whole, humanity is still unable to distinguish between "the fires of lust" and "the sunlight of life." As a result, even the well-meaning drift from the pure to the impure drama, from music which lifts the soul to that which degrades it, from "*The Eumenides*," for instance, to the modern "psychological novel" or "problem-drama," ignorantly believing both to be well-springs of culture. The voice of the soul has been disregarded so long that very few are able to distinguish it infallibly from the parrot whisper of the elemental self. Men have too long lost the knowledge of their own natures, of their seven-fold constitution and, seeking quasi-comfort in the dogma that they *have* souls,

somewhere, they have utterly lost sight of the truth that they *are* souls. Verily, the time is at hand when the Great Teacher should come in answer to the heart-cry of humanity for "more light." And because the drama is like a magnet, drawing all classes within the circle of its influence, the Great Teacher could have no more potent means of touching the hearts of men—for the drama is always symbolic, if not of truth, then of error. When cold intellect is tipped off the pedestal upon which civilization has placed it, and when the heart of humanity is lifted out of its darkness, and cheered, and healed, and placed where the Sun may shine upon it, then the Battle of the Ages will be won. Has not a Wise One among the ancients taught us that "Out of the Heart come all the issues of life?" And is not a Great Teacher at present bringing to men, not more facts, nor more cold intellect, nor more machinery nor more medicines, but the ancient, blessed "Doctrine of the Heart?" And it is the heart that music and the symbolic drama reach. That is the secret of the power of these arts to regenerate.

A few years ago the Isis League of Music and Drama was organized by Katherine Tingley, the successor of Helena P. Blavatsky and William Q. Judge, and the Foundress of The Universal Brotherhood.

The objects of the Isis League are as follows: (1) To emphasize the importance of Music and the Drama as true educational factors, and (2) to educate the people to a knowledge of the true philosophy of life by means of dramatic presentations of a high standard, and the influence of the grander harmonies of music.

By the members of this League one of the greatest of the ancient mystery-plays has been given, "*The Eumenides*" of Æschylus. This drama, as all students of Greek philosophy know, deals with great philosophical and mystical tenets. Majestically, with magnificent arrangement of scene and color, with classical music and rhythmic motion, the students again portrayed this tragedy wherein the *dramatis personæ* were half mythical, half historical, and in which were imparted the great truths of life and destiny. Much was apparent to the multitude, but the deeper teachings could only be comprehended by those who had eyes to see. This drama was given in New York and other cities, as well as at Point Loma, and, being unique both in purpose and in representation, it sounded the key-note of a higher dramatic art than has existed in the world for many centuries.

Two years ago a greater mystery-play was presented at Point Loma, "The Travail of the Soul," giving in symbolic form the cyclic path of pain and experience which every soul must traverse as it journeys to the Light.

"He who runs may read." Is it not plain that the ancient mystery-dramas shall be revived and that speedily? Events move swiftly these days and almost before we waken to our longings the longed-for event is at hand.

In the flowing sentences of the Platonic dialogue, the true philosophy of life, so long obscured, is once more given to the world in such manner that no antagonism is aroused, only respect. The simple Greek and Egyptian costumes, the devotion and fire of the players, the music, the simple yet fitting stage accessories, all bring back to the conscious-

ness of the spectator the spirit of a better time, of higher ideals long passed away, but now under cyclic law to be restored. Such were the mystery-dramas of ancient Egypt, when music mirrored the soul and spoke unto the soul, when rhythmic motion was the symbol of the soul's freedom, as was music of its aspirations. And one cannot but dream that the time is coming when the mysteries of the Sacred Imperishable Land of America, the ancient Land of Light, shall be restored, under a bluer sky, in a freer air, and in the hearts of a greater humanity than lives today, even the great coming Race.

The wheel of time is at last whirling from darkness into light. Already the true life is again being lived by the students on Loma Hill, closer and ever closer to Nature. And one who stands within the great Amphitheater is almost persuaded that he looks out upon the blue Ægean. There is tier upon tier of seats placed against the sides of a natural canyon, there is the leveled earth for the stage floor, and beyond it the ravined paths leading on and on down to the very water's edge.

Yet, as the Pacific is vaster and more glorious than the old Ægean, so are the dramas given on Loma Hill greater than those of the past. They plead a greater philosophy, they picture a purer life, they are the utterances of greater souls than those of ancient days. As Katherine Tingley has said, "The time has gone by for mere sermonizing, mere theorizing." Humanity is heart hungry. It hungers for the ideal, and that ideal is pictured in the dramas which are and will be given in the great Amphitheater.

Walt Whitman has written,

I sometimes wonder whether the best philosophy and poetry, or something like the best, after all these centuries, perhaps waits to be roused out yet, or suggested, by the perfect physiological human voice. Beyond all the power and beauty there is something in the quality and power of the right voice that touches the soul, the abysms.

The drama, as the world goes, has lost the high function it once held in Greece and Egypt. While there are those who, like the dramatists of old, have fire and genius, public taste has lost its purity and our greatest artists are forced by popular demand to give what in their own hearts they often do not approve.

Yet the true drama shall be restored. Already the true philosophy of life is to a degree again in the world and humanity is waiting to receive it; already is come the Great Teacher who shall do for America what Æschylus would have done for Greece had the people permitted. Already the soul of humanity has sent forth its challenge. The symbolic dramas enacted in Loma-land but presage the grander, fuller art which is yet to come. They sound the keynote of a new philosophy and a pure ideal. They are the pledge that the pure life, as yet unrealized save by the few, will come to be lived by the many. For they speak not to the mind only, but to the soul, and when the soul of humanity once listens and receives, the glory and the joy of ancient days will burst upon the hearts of men like a flood of light.

CAPITAL PUNISHMENT

THE pages of history are written not in words, but in deeds. And as, in glancing at the past, we see certain of such pages telling the story with emphasis, which at the time it was told was too mingled with the common life to attract attention, so do certain of our customs mark our place in Nature and tell that which in the confusion of sounds we do not hear.

Nevertheless, through our law of Capital Punishment, we are writing a page in letters of flaming red, and in unmistakable language proclaiming to the yet unborn our narrow conceptions of life, our lack of finer instincts and our ignorance of actual law. It is a bitter comment on our civilization, a declaration that our consciousness is bounded by the grave, and that within these narrow limits which we have drawn for ourselves we see no links binding us to our fellows.

That we find this among our laws, is perhaps not strange. It is a part of everything else, and partakes of the general flavor. Good people, well-meaning, and those of tender heart indorse it, and it is not the outcome of the lack of these qualities, but of the lack of a rational philosophy of

life. Those who do not express their creed in the words, "Let us eat, drink and be merry, for tomorrow we die," yet do, if they acquiesce in this law, confess their absolute lack of any sense of coherence in Nature. Why should that which is, have no relation with that which is to come? And why should not every man who is found on this earth, be here as part of a plan? Is it a crazy universe we are in, without order, system or intelligent intention? Or is there that in Nature which goes to suggest that the very hairs of our head are indeed numbered? And why should we imagine that we are rid of a man because we have taken the liberty to remove him from his body? Such near-sightedness is puerile.

If we see a bird of evil omen fly in at our window, cross our chamber, and fly out, do we infer he existed only while in our sight? And might he not again fly in at the window? What would we say of a family who had a troublesome member, and thrust him out of the door for their own comfort or safety? Yet that is practically what is done to a public offender. For the sake of the other members, it is said, the effort is made to thrust him out of the human family. Supposing such a thing were possible, he must go somewhere, and if so, is he probably less troublesome there? These questions might naturally arise, it would seem, in any mind, with or without a satisfactory philosophy of life, and from the simple ground of expediency might give rise to uncertainty as to the wisdom of this law. But suppose that the very fact that a man is on earth with us, shows a link in some way between us and him;

and that, whether we like it or not, we must deal with his problems sooner or later—then we simply evade the question by killing him. And a postponed duty never grows easier to meet.

The mental confusion that exists as to the absolute right or wrong of this law, arises from an improper focusing of the mind on the subject. Many of its opposers have a blurred vision because they have turned their mental lens upon the superficial region of sentiment, and here the images are always distorted. For purely sentimental reasons they would abolish the law and, naturally, in their dealing with the criminal from the stand-point of sentiment, they only pet into more active life that bundle of evil tendencies. Such methods arouse the disgust of another class, who mean to stand for justice, and who, out of consideration for the innocent, will not spare the guilty. This seems to be an improvement on the flabby sentimental view of the question, for it is, without doubt, a devil incarnate that is in existence, and he deserves and should have no toleration. He is an expression of an evil disintegrating force, and should be fought to the death without pity, sympathy or mercy. And there should be no rest until he is extinct.

But the difficulty with these would-be dealers of justice is that they, too, have improperly focused their mental lenses. They have centered them entirely upon the diseased personality, instead of adjusting them in turn upon the whole of that complex being called the man. Had they penetrated deep into his nature, they might have

found a divine spark, which could be fanned in the very process of killing the devil on the surface. And also, as a part of the lack of this proper mental focusing, the curious belief exists that killing him consists in letting him out of his body. What an easy method that would be! But does it bear on its face any measure of probability?

We feel here on earth influences from one another of various kinds—of thought, of feeling of all shades. There is a constant interchange of forces of one sort and another which are not material, and are not conveyed by material means. We know the atmosphere is full of such things—anyone knows it who stops to think. Now, knowing it to be the case that such currents are in the atmosphere, without material evidence, why should so many infer that at the death of the body every energy previously working through it immediately leaves the earth? Is it not at least as likely that in liberating a man from his body, we may place at greater liberty than already existed certain evil forces, which plainly do not belong to any spiritual place or life; and that we might more efficiently protect the community by simply caging him? There is nothing in Nature to suggest that that which exists can suddenly become non-existent. Two things may happen to it. Either it may become latent, ready under the proper conditions to become active, or it may be transmuted. If by killing the body we render these forces latent, we have, as said, only postponed the question, and on the other hand, is it conceivable that there is anything in legalized murder which will transmute them into good?

The problem can never be faced with any possibility of solving it, until there is a rational philosophy of life. The duality of man's nature must be understood; the still further complexity which is included in that duality; and the nature of so-called life and death. Humanity cannot evolve such a philosophy as a matter of course, but when such a one is presented to it, by those who are above it, it must be open enough, earnest enough, unprejudiced enough to examine into it, and see how much it will clarify the ideas; otherwise it can never evolve, and must go on eternally doing stupid things, blundering itself into deeper and deeper confusion.

There is only one way to kill a criminal, and that is to transmute the evil within him into good, and the only way to do that is to recognize something else within him which *is* good, to evoke it and gain its co-operation. Even gods could not bring about this change without such co-operation.

It is true there are many noble efforts in this direction, which have crystallized into institutions; and if these were based on a clear conception of the nature of man, and there were a consciousness that divinity exists innate even in the body of a criminal, so vivid as to awaken that consciousness in him and revive his hope and courage; and if there were sufficient wisdom to work in harmony with that innate divinity to transform the devil, we might witness a killing process which would be thorough, and which would begin to show itself in the social body at large by a decrease of crime.

But until the day for this dawns, until there is a general willingness at least to *examine* into a philosophy which has been freely offered to the world, this must remain a problem too big for us, an index of our civilization, a blot upon our history.

THE DEATH FARCE

MANY people, who are classed as optimists, and who claim to believe in the perfectibility of man and the consequent removal of the most of human suffering, yet arrest their imaginations at the thought of death. Here, they say, is a cause of woe which must ever exist, and for which there can be no remedy. But these people have tamed down their idea of perfectibility to a thing without power, and they have, unconsciously, even in the very use of the term *death*, in connection with a human being, identified themselves and others with the bodies they are using. They may believe in a life hereafter, but it has no vital hold on them. It is treated as a misty fact, which has little concern with the present, and little relation to it. There exists in their minds a separation so complete between these two states of consciousness, that practically the other does not exist, and the barrier has been almost personified as "Death."

The word should be stricken from our vocabulary in the sense which it carries today, for it is indeed a farce we are playing—that of pretending that we die. *We* have created this monstrous idea, have hypnotized ourselves and others

with a dread of it, until the world has become its slave. We have personified it as a foe more mighty than ourselves, who will at last unfailingly conquer and deprive us of all that we hold dear. We hold it up to terrify the yet unborn. And when a fellow soul leaves its prison walls to seek refreshment in a purer air, the better again to resume its work on earth, we envelope ourselves in bitter grief, drape ourselves in melancholy, and do all within our power to vitalize still further this depressing lie. We have forgotten the story of the butterfly; of the insects which crawl out of their shells in the springtime, and have fixed our thought upon a shell alone, with the intentness of despair, and held our mental eyes so close to this as to conceal from view all else.

There is no Death!

We are Immortal!

Let us arouse, shake off this nightmare, and learn once for all, who and what we are, and the meaning of this change we misname death.

There are others who have even called themselves Theosophists, who have played a rather different farce in this connection. They have attempted to make a geography of the country to which the soul next passes and to number and describe the friends and foes most likely to be met therein. They have attempted to tell the brain, which does not understand the language of the soul, that which it can never know. They have identified *themselves* with their brains, and through them have sought to instruct their souls, instead of finding themselves as souls, and so gaining the power to instruct their brains. For the soul cannot give the mind

specific information of such character. But it *can* infuse it with a divine trust in the beneficence of Nature. It can so impress it with the *actual* truth, and dispel this delusion, as to enable it to lift its head with courage and joy and say, "O Death! *where* is thy sting! O Grave! *where* is thy victory!"

Like as do the famous fakirs in the East, who bring before the eyes of others, horrible monsters, which they can see moving, breathing, about to spring upon them, for the time being as real as any in the forest, but which by a wave of the magician's hand, are dissipated into thin air; so can the soul of man, the greatest of all magicians, dispel this delusive idea, which it has created, and which is binding humanity to earth. Though it has been bequeathed from generation to generation and become encrusted with time, yet will it all dissolve, if with calmness we will but look into the truth of things. Even as a result of that calmness itself, not only will the transformation scene, called death, be postponed, under the same law that anxiety for evil precipitates *it*; but further, the spiritual will of man, made active, can carry the consciousness into that center where dwells the Eternal.

The Wisdom-Religion, which is the expression of unfettered souls, has come to earth for the purpose of breaking these shackles, and revealing to men the truths which have become obscured to them during this union with matter. It says to them, "Ye have ever existed, and ever will. Ye are bound together, and ever will be. No separation is possible to you. One unbroken common life is yours. Together have ye undertaken the task of transforming earth, and to-

gether shall ye share the glory of its accomplishment. Ye must have periods of rest, O children of Light, gods though ye be, and as ye outgrow the temples ye have chosen, these must be renewed.

"The Good Law, which knows the needs of all, will oft-times cause some souls to leave their bodies before those comrades who are working at their sides. But let not this deceive you, nor obscure your vision. Like weaklings which ye are not, and like foolish children which ye need not be, ye have from choice, not from necessity, allowed yourselves to twist this simple, gracious fact, and rob it of its natural beauty, until naught remains to show its nature. Ye have used your divine creative power, and ennobling gift of imagination to convert this into a monster, which ye have named Death—to terrify, degrade and stultify yourselves. To it, ye have given the power to limit your horizons and hold your souls to earth.

"Undo your work of evil! Destroy your own creation! To you alone belongs the power. Speak the word! and lift yourselves at once to that region of truth where the unmistakable verities shall be revealed; where your tears shall be dried, and from which heights alone ye can dispel the clouds of earth, and proceed with your divine and self-appointed task. Forget your apparent separations by holding fast to your eternal union. Dwell upon this truth, as ye have dwelt upon the other falsehood, and your reward will be a realization of it."

THEOSOPHY AND SCIENCE

TAKING its birth in an age of dogmatism and blind credulity, the wonderful complex structure of modern science has been built, it is claimed, upon a basis of facts of experimental research and observation. The record and classification of these facts is one of the prominent features in the intellectual development of the past century. Such strides have been made that almost every year sees the opening of a new line of research, witness the Roentgen Ray and Wireless Telegraphy. But, unfortunately, very much has passed under the name of Science, and has even received the endorsement of those who are regarded as scientific men, which, although presumably based on fact, has in the process of time been found to be erroneous. Unfortunately, too, the conclusions of scientific men on very many important points are widely at variance. Does not this point to the conclusion that the right basis of *facts* has not been found, or that there is a missing factor needed to make possible the right interpretation of those facts? For Science is not merely the record and classification of facts, but their interpretation and correlation. It is in the *preliminary work* of observation and experiment that the Nineteenth Century investigators stand pre-eminent and have achieved such magnificent results; but

have they succeeded in the crowning work of Science, the interpretation and correlation of these results?

Just as in religious thought and life there are, as St. Paul declared, those who follow the "letter" rather than the "spirit," so also there exists a similar class among scientists. Those who, for instance, accept a few of the results of the work of Paracelsus, upon which indeed much of our modern knowledge is based, but for the rest of his work, call him charlatan! Those who honor Kepler for his deductions known as "Kepler's Laws," but laugh at his agreement with the Pythagoreans, who held that in the Sun resides a *pure Spirit of fire*, and that the worlds in space were "rational intelligences," living organisms guided, as is a man's body, by the intelligence residing within! All these are types of adherents to the "letter which killeth."

Then, again, another class which fails to sense the "spirit" comprises all those who would fain reduce all the operations of Nature to "modes of motion," and would explain the Universe on the theory of its being a huge machine, run by non-intelligent, blind force; and out of blind force and senseless matter they would evolve the mind and intelligence of man, or would trace the descent of man from a monkey. And this in spite of the axiom, "the less cannot include the greater."

Others have been so psychologized by the fanciful chronology of the Bible that they have been afraid to give man a greater antiquity than six thousand years, and the vast majority of scholars who honor Plato for his philosophy and *doubtless* for his veracity *in other matters*, yet regard his

mention of the lost Atlantis as the mere recital of a myth or a figment of the imagination.

It is impossible in the space of an article to cover what is usually included in the term Science, or even to refer to the many conflicting theories and conclusions arrived at by equally distinguished scientific men; but such is not necessary, for it is rather with the principles of all scientific investigation that this article deals, and with the necessity for the introduction of a new factor as the groundwork of all true human knowledge.

The student who desires to take up fully the relation of Theosophy to Science, is referred to H. P. Blavatsky's great work, *The Secret Doctrine*, for here only brief mention can be made of a few of the general principles there laid down. But, first, let it be understood that neither the Teachers nor the students of Theosophy fail to recognize the magnificent work that has been done in the cause of Science —the patient investigation, the tireless research, and the true scientific spirit that has actuated so many of her devotees. It is claimed, however, and is subject to proof, that Theosophy does throw a new light upon Science, that it does open out a new realm, and while giving due attention to the "letter," the outer world of phenomena, it reveals also the "spirit" and gives entrance into the world of noumena.

Modern Science, speaking generally, is the science of phenomena only. But a complete Science must be the science of noumena and phenomena, *both;* and the former are the more important as being the field of causes. In other words, a true Science must include the subjective as well

as the objective; metaphysics—the bugbear of scientists—must be added to physics.

Is it not strange that some of the greatest scientists give such importance to so "unscientific" a faculty as the imagination as a factor in their investigations, and yet that they should have such fear of encroaching on the realm of metaphysics, disclaiming all aid therefrom as inadmissible?

Twenty-five years ago it would have been incredible that such a statement as the following could have been made and listened to with respect in one of the foremost scientific associations of the day. Sir William Crookes, in his presidential address before The British Association of Science, in 1898, said:

> The Science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and, in so doing, has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestry imagined. Like the Souls in Plato's myth, that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to Science to transcend all we now think we know of Matter, and to gain new glimpses of a far grander scheme of cosmic law.
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> An eminent predecessor in this chair declared that "by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we, in our ignorance of its latent powers and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life."

I shall prefer to reverse the apothegm, and to say that *in life I see the promise and potency of all forms of matter*. In old Egyptian days, a well-known inscription was carved over the portal of the Temple of Isis, "I am whatever

has been, is, or ever will be; and my veil no mortal has ever lifted." Not thus do modern seekers after truth confront Nature — the word that stands for the baffling mysteries of the Universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature — from what she is to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn.

Twenty-five years ago, such a statement as that made by the eminent chemist would have been regarded as most unscientific, but if the reader will refer to Madame Blavatsky's first work, *Isis Unveiled*, published in 1877, and to her later and greatest work, *The Secret Doctrine*, he will find the position taken and logically supported by the irrefutable evidence of facts — viz., that behind all forms of matter is life, the Soul, of which these are but the outer expression and manifestation.

That which has been one of the greatest hindrances to scientific progress has been the almost total separation supposedly existing between the various "sciences" or "departments" of human knowledge. To such an extreme has this gone that the atomic theory as held by physicists, which is the very foundation of that *department* of Science, is totally at variance with the atomic theory held by chemists, upon which the whole superstructure of chemical science is built. Need it be remarked, "A house divided against itself cannot stand"? Yet both theories cannot be right, though both *may* be wrong. But the most vital division, the one with most far-reaching results is that between Science and Ethics. And here again, it is a general

reference that is made, and no one scientist in particular is held as responsible for or in favor of such separation—the facts of the case speak for themselves.

The spiritual nature of man, if not denied, is ignored, and Science, according to the usual modern acceptation of the term, is held as having naught to do with Religion or Philosophy. Nor for instance are experiments, carried on in the chemical or physical laboratory, seen to have any connection with or bearing upon morality.

It may be judged therefore how radical a position is taken by Theosophy when it states that every act, every investigation or experiment, has a strict ethical bearing and concerns also the spiritual development of man. In a word, not Science, nor Religion, nor Philosophy can stand alone, and knowledge cannot be rightly classed under any one of these heads to the exclusion of the others.

It will no doubt be conceded that biological science may have a remote bearing upon ethics and that religious teachers cannot ignore the evolutionary theory, but it will be a startling statement to many that, for example, the determination of the chemical analysis of a mineral substance is related to the moral and religious nature of the investigator and also of the whole race. This may appear to be an extreme instance, but when the position of Theosophy in regard to knowledge is understood, it will be seen that this depends upon a principle which must apply universally.

"Knowledge for knowledge' sake" has been the motto of modern Science, but this must give way before the higher motto of Theosophy, which is, "Knowledge for use' sake"

—and this, not *use* in the sense of mere utilitarianism, but the use and experience of the Soul. Thus, even a chemical laboratory experiment has a bearing upon morality and spiritual growth, and in its deeper sense should be a religious experience as well.

To illustrate this position of Theosophy, the following extracts are given from letters of one of the great Theosophical Teachers written about twenty years ago:

But will you permit me to sketch for you still more clearly the difference between the modes of physical (called exact often out of mere compliment) and metaphysical sciences. The latter, as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry. The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and every thing, or more bound to nothing but the selfish requisites of its advancement, than this materialistic science of fact? May I ask then—what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for *Man*, as an isolated atom of this great harmonious whole, even though they may be sometimes of practical use to him?

To give you another practical illustration—we see a vast difference between the two qualities of two men, of whom one, let us suppose, is on his way to denounce his fellow-creature at the police station, and the other on his way to his daily quiet work, while the men of science see none; and we—not they—see a specific difference between the energy in the motion of the wind and that of a revolving wheel. Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much

cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that + × + = —, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob Nature instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable.

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the material acquired by her method, she little cares. . . Were the sun, the great nourishing father of our planetary system, to hatch granite chickens out of a boulder "under test conditions" tomorrow, they (the men of science) would accept it as a scientific fact without wasting a regret that the fowls were not alive so as to feed the hungry and the starving.

It was stated above that the position of Theosophy depends upon a principle which must apply universally. What is this Principle? Modern Science teaches the indestructibility of matter, the correlation of forces and the conservation of energy—but in the limited sense in which the last is accepted, though as a theory it is held to be universal in its application, there are some notable exceptions. Theosophy accepts these teachings of Science, and the last named in a much wider sense, and at the same time goes much further and enunciates the fundamental principle of the universality of Life and Consciousness—that there is no "dead" matter, no "unconscious" force. It is to this Principle that the above statement is a corollary, viz., that

every act, every thought—every scientific experiment, has a moral value. And as the same Teacher, above quoted, writes:

> And yet these scientific facts, [viz., "cosmic energy is eternal and incessant; matter is indestructible"] never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

No! Science, in spite of its theories of evolution, teaches the final extinction of life on the earth, when the sun shall have cooled somewhat, and that this globe will, in the end, become as the moon, a lifeless ball wandering uselessly in space, and that all men's achievements, even the scientists' theories, will be blotted out forever. For, bear in mind, modern Science does not recognize that man is aught but a combination of matter and force, and if, as Professor Huxley held, there is a third element, consciousness, which is neither of these nor a combination, but *sui generis*, it is a matter of surmise only; man's persistence as a unit-consciousness, in other words, his immortality, Science leaves to Religion—it is "out of its province."

Thus, the one thing which is of vital importance to man and the only thing which can give a basis to *Science*—in its true sense—is ruled out of the domain of "Science." Yet if Science be as Huxley defined it, "organized common sense," are the religious impulses, the religious convictions, and the aspirations and deepest longings of man to be put aside as visionary and unreal?

The key-stone to the arch of Science as taught by Theosophy, is the existence of the Soul. In Theosophy the Soul is a scientific fact, the one central fact around which all knowledge revolves. It is the key-note to the understanding of life, the missing term in the equation of being, without which the problem cannot be solved. Furthermore this factor throws a new light upon that most important theory of modern science, Evolution. The *bete noir* of the evolutionists, the origin of man, is no longer a puzzle. Is not Evolution but a hollow mockery, if it is nothing more than the building up of higher and more complex *forms*, in which is no persisting life-center, soul, or whatever name we may choose to give it? Yet this all-important factor of the Soul finds no place in all the learned works on Evolution. Nor can the learned writers point to any goal that satisfies the heart or intelligence of man. It is a house of cards they have built which must at last fall by its own weight—and the only logical conclusion to the evolutionary theory, *minus* the soul, is again —Chaos.

But the whole problem of the *facts* of evolution receives new meaning in the light of Theosophy. The "house of cards," the outer form, is built and destroyed, and another built and destroyed, and another and another, on and on, by the soul which persists and uses its successive material garbs for the sake of its experience in the world of matter and to raise up that matter, which is itself living and possesses its own degree of consciousness, to higher and higher planes and ultimately to self-consciousness.

The whole Universe is seen to exist for the Soul's experience and each kingdom of Nature is but one of the garments of the Universal Soul in which countless individual Souls find expression, building up successive forms ever from lower to higher, from kingdom to kingdom, until self-knowledge is reached, and the Soul at last in the garb of Man comes to know itself and its relation with all that is.

The teachings of Theosophy, in *The Secret Doctrine*, are that there have always been *men*, that all beings whatsoever in the Universe that have not passed through the human stage of life, tend thereto and having reached it, pass onward; that there are always those who, having reaped the full experience of human and earth life, ever give aid to those still in this stage of existence.

And as in the case of man, so in the case of worlds, planets, suns, Universes. That which we sense physically is but the outer expression of an inner life-center or soul, which as its old forms die re-embodies itself in new ones. This successive re-embodiment of the persisting life-center or unit-consciousness is known in Theosophy as Reincarnation, which proceeds according to Karma, the law of "Cause and Effect," of Action and Reaction, which holds universally on all planes of being.

The basis of all these teachings is given in *The Secret Doctrine* in the form of three fundamental postulates as follows:

(*a*) An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human

conception, and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought. . . . One Absolute Reality which antecedes all manifested, conditioned being. . .

The "Manifested Universe," is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation." But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object. . . . . It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic Substance as the "laws of Nature." . . . . .

(*b*) The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars" and "the Sparks of Eternity." . . . The appearance and disappearance of Worlds is like a regular tidal ebb of "flux and reflux."

This second assertion of *The Secret Doctrine* is the absolute universality of the law of periodicity, of flux and reflux, ebb and flow which physical science has recorded in all departments of Nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the Universe.

Moreover *The Secret Doctrine* teaches:

(*c*) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no . . . (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure essence of the . . . Over-Soul, has (*a*) passed through every elemental form of the phenomenal world of that Manvantara

[or great Life-period], and (*b*) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest, from mineral and plant up to the holiest archangel.

To the *exact* Scientist the above may appear very metaphysical, but if he indeed seeks the Truth, and will free his mind from prejudice, he will find in these *fundamental* statements a secure basis even for his "exact" science.

The teaching of *The Secret Doctrine* regarding the origin of our earth and life thereon is in accordance with the above extract (*b*). It is briefly that, as in the case of the physical body of man, so a planet or world in its outer form passes through the stages of birth, growth, age and death, and the *informing* life passes from it at death and builds for itself a new outer form, leaving its old body to decay. It is taught in *The Secret Doctrine* that the moon is the former body of the "life-wave" which now actuates our earth, and that the progenitors of men were the humanity that lived on the moon. This example is given merely to illustrate the universal application of the law of evolution through "re-embodiment."

How little is really known by modern scientists as to the age of the earth and of man need hardly be referred to, so widely divergent are the conclusions of Astronomy and Geology on this point, and even today in spite of recent archæological discoveries, but a niggardly value is placed upon the knowledge and achievements of the ancients.*

* In connection with this the reader is referred to statements made by Katherine Tingley, quoted herein in the chapter "Katherine Tingley, the Autocrat."

Here again we must turn to Theosophy for fuller knowledge, and in the application of "Cyclic Law," above mentioned, we have a clue to the rise and fall of civilizations.

Recent developments in psychological investigation, which in a sense is the highest of scientific studies, dealing with thought and consciousness, fail utterly of explanation except on the basis of an inner world, designated in Theosophy the Astral World—teachings in regard to which were given by Madame Blavatsky in her above-mentioned writings. On no other basis can the facts of hypnotism, clairvoyance and other "psychic" phenomena be adequately interpreted and, lacking the knowledge of Theosophy, the subtle dangers attending such practices cannot be fully realized or guarded against.

The increasing attention given to these subjects by reputable scientists and physicians holding high position, but who at the same time show themselves ignorant of the deeper vital relations of the phenomena, constitutes a danger to the world at large that is little dreamed of. When a Professor in one of the great Universities of this country is permitted to hypnotize his pupils, or a physician to boast before a meeting of the Medico-legal Society of New York that he hypnotized an honest man, occupying a responsible position, to commit the crime of theft; when magazines and periodicals of the highest reputation admit advertisements of books, societies and individuals, professing to teach this "science"—when all these are permitted *without protest* from scientists, surely it is high time to arouse the public to a knowledge of the attending danger. Is it not the duty of every citizen to demand the protection of at least the

children from those who use these unseen forces, which, it is claimed by all possessing them, anyone may learn to exercise —irrespective of moral fitness or responsibility? The responsibility of the manufacturer of high explosives in a crowded city, is far, far less than that of the possessor of these inner powers, and yet upon the exercise of the latter no restraints are put either by law, by the scientific world or by public opinion.

Theosophy alone can give the key to the understanding of these psychological problems, and in a strictly scientific sense. Only as its teachings of the complex nature of man and of the many planes of life and action are accepted can Science rightly deal with these problems. Time and time again have the greatest scientists of modern times declared that, strictly speaking, they "know nothing of things as they really are," and in view of the many conflicting theories, alluded to above, what credence can be placed upon them as guides in the realm of knowledge. They have indeed gathered together many of the stones that are needed to make complete the great structure of human knowledge, but they have not succeeded in fitting these into place, in relating them one to another, in uprearing the temple of Wisdom. Some, as for instance, Lord Kelvin, have been forced to admit the theory of "design" in Nature, but what the design or plan is, Science makes no definite statement.

But there is no middle ground to take: either all life, whether of the whole Universe, a world, a man or the smallest infusorium, is guided by law or it is not. If not, then chance reigns supreme. But this position is untenable; we

see the operation of law in all directions and we know of a certainty that if law rules in one particular it must rule throughout all Nature and all Life.

Theosophy *also* teaches design in Nature, and while it is impossible for the human intellect to comprehend the design in all its details and completeness, yet that part which Theosophy reveals is stupendous in its range though based on such simple truths that even a child may understand. Man mirrors in himself all Nature and all the powers of Nature and it is his destiny to acquire the knowledge and use of all these powers—not for self, but that he may become a co-worker with Nature and a Creator. This is the aim of Theosophy, which is true Science, true Religion and true Philosophy.

PART II

REVIEW AND OUTLOOK
OF THE
THEOSOPHICAL MOVEMENT

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.—KRISHNA in *Bhagavad-Gita*.

By their fruits ye shall know them.

STANDING at the dawn of the Twentieth Century and having tided over in safety, though not without many a rough knock, the dangers constantly threatening to engulf the Ark of the Theosophical Movement which contains the seeds of the world's future progress, we command a point of vantage whence a general survey can be had of the events which, with unerring purpose, have led up to the permanent establishment of The Universal Brotherhood with its vast scope and unlimited possibilities.

When Madame Helena Petrovna Blavatsky, the heroic Founder, a Russian woman of high position, laid the foundation of the Theosophical Society in the "seventies" the condition of the world of thought was intensely materialistic on one hand and crassly dogmatic and bigoted on the other. The "conflict between Science and Religion" had reached such a pitch that it seemed as if one of the combatants must inevitably be crushed. Science had done excellent service by emancipating thought from the cramping orthodox fetters and was not likely to be the first to succumb, but unfortunately in achieving that laudable object the scientific iconoclasts had gone too far, and many earnest seekers, who were turning from the narrow creeds of the day owing to their failure to satisfy the intellect, could find no abiding place in the teaching of materialistic science because of its refusal to answer the claims of the heart.

The state of things prevailing in 1871, but a short time before the foundation of the Theosophical Society, is well described by Lord Lytton in the following extract from an article in the *Fortnightly Review:*

> Look where we will around us in every direction the sources of pure spiritual life appear to be either altogether stagnant, or else trickling feebly in shrunken and turbid streams. In religion, in philosophy, in politics, in the arts, in poetry even—wherever the grandest issues of Humanity are at stake, man's spiritual attitude towards them is one either of hopeless fatigue and disgust, or fierce anarchical impatience. And this is the more deplorable because it is accompanied by a feverish materialistic activity. Yes, this age of ours is materialistic; and perhaps the saddest and dreariest thing in the ever increasing

materialism of the age, is the ghostly squeaking and gibbering of helpless lamentation made over it by the theologists, who croak about their old dry wells wherein no spiritual life is left. Meanwhile society seems to be everywhere busily organizing animalism.

Between the two camps "Spiritualism" with its phenomenal "manifestations" claimed a hearing, though its crude theories were not capable of inspiring general confidence.

The direction of men's thought was thus wavering and the probability was great that the rising generation would start life without any nobler ideal than selfish pleasure. It is now clear what was the evident danger that threatened mankind, but at that time there were but few, even among the most clear-sighted, who saw the danger, and only the Elder Brothers of Humanity knew how to provide the remedy. H. P. Blavatsky says,

> The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence.

And,

> Theosophy was intended to stem the tide of materialism and also that of spiritualistic phenomena and the worship of the dead.

She was sent out to the world, after a remarkable career of world-wide travel in which she gained unusual knowledge of human nature, to "break the molds of mind." Speaking of her Teacher, she says:

> It was He who told me to devote myself to this and I will never disobey and never turn back.

How well she kept her vow we know.

H. P. Blavatsky aimed straight at the heart of materialism, the ghastly spectre menacing civilization, and in her first book, *Isis Unveiled*, advanced the then startling idea that there were highly evolved men on earth possessed of a knowledge of the hidden forces of Nature greatly transcending the confined limits of modern science. She proclaimed the existence of the God within every man; the old, old teaching of the Divine Nature of the Soul, which had become so grossly distorted and finally obscured by the false notion of the literal fall of man and his powerlessness to raise himself without external help. To call forth into action the Divine Soul lying hidden in man, was and is the chief object of the Movement, for only on that basis can a permanent Universal Brotherhood be established. This has been the adamantine foundation of the work from the first upon which the whole superstructure is built.

She founded The Theosophical Society in New York on September 8, 1875, its working organization being perfected on October 30th by the election of thirteen officers, H. P. Blavatsky being "Corresponding Secretary."

After working in America for a few years, receiving and corresponding with enquirers, writing *Isis Unveiled*, etc., we find her, accompanied by a few helpers, arriving in India on February 16, 1879, where she gathered around her a sufficient number of persons to form an Indian section of the Society, teaching the underlying unity of religions, linking the East with the West, founding and conducting *The Theosophist* magazine and forming Lodges where persons

of all shades of religious opinion could meet upon common ground.

The seeds of a great future work having been sown, she moved to England, where by her residence she completed the perfect triangle of centers from which innumerable branches have since spread. Unfortunately in the East the harvest has since been sadly neglected by those in charge, who have wandered from the original lines of Brotherhood, and so the tares have grown up with the wheat, choking it for the time being.

H. P. Blavatsky's demonstration of her possession of conscious and well-directed power over occult forces, which illustrated the teaching that such potency was latent in all men owing to their oneness with the Divine, was accompanied by a steady output of priceless instruction, unfolded in ordered sequence, on science, comparative religion, and the origin, nature and destiny of man. She thus disclosed to us the true Purpose of Life, for which our undying gratitude is due to her.

During these times many adherents were attracted by the new light thrown by the Esoteric Philosophy on science and religion, and others by the marvelous control and knowledge of the occult forces of Nature shown by H. P. Blavatsky, but few realized as yet the true object of the Movement—the formation of the nucleus of a real Brotherhood of Mankind. Not until the "Esoteric Section" was formed in 1888, upon the initiative and with the assistance of William Q. Judge, which united the more altruistic members in closer bonds, was the Society free from the danger of being stranded

on the shoals of metaphysical speculation or phenomena hunting.

The early work of the Society consisted of hard pioneering, clearing away error, and preparing the ground for the great practical work to be started when a sufficient number of the members had realized the meaning of Brotherhood (the end ever kept in view by H. P. Blavatsky and her Teachers), and were prepared to sacrifice a little of their slothful ease and fear of conventional public opinion in order to put the "beautiful theories" into practice, by concentrating into a united and militant body and making Theosophy a living power in their lives. H. P. Blavatsky reports her Teacher as saying:

> You were not directed to found and realize a Universal Brotherhood, but to form the nucleus of one, for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body we have in view.

The increasing activity of the Society soon attracted the attention of the inimical forces which oppose the progress of humanity, and a certain organization—a present instrument of evil psychological power—was soon at work seeking to destroy, through more or less conscious tools, the growing vehicle of the Light, the Theosophical Society.

In 1883–4 the first desperate attack was made, from the outside, upon the honor and credit of H. P. Blavatsky through the agency of a woman who was under a heavy debt of gratitude to her. She and her husband had been befriended and given employment by H. P. Blavatsky

when in absolute want. Later, having been prevented from obtaining in an underhand manner a large sum of money from a well-to-do Theosophist, this woman considered she had "a grievance and would have revenge." This attack on H. P. Blavatsky was followed at short intervals until and even after her death in 1891, by treacherous onslaughts on her work and reputation from various sources, even from former pupils who owed and acknowledged a profound debt of gratitude to her for invaluable help. But unfortunately these people permitted ambition to gain the upper hand and they sought to use their attainments for personal advantage.

In 1894 a similar attack was directed at William Q. Judge, her successor, and in 1898 another most severe crisis took place, the object of the attack being the present Leader, Katherine Tingley. If a careful examination of these ruthless assaults be made, an unvarying, cut-and-dried system will be found for the destruction of this saving work by striking at the heart—the Leader. The plan is ever the same and is clearly seen in the lives of all past Teachers, Jesus, Socrates, Bruno, and others, great Souls carrying the banner of Truth, Light and Liberation to discouraged humanity.

The attempt is first made to upset the eternal truths of Theosophy by argument, but that necessarily proving a failure, the enemies of progress, to accomplish their end, use the cowardly weapon of a savage personal attack on the life and character of the Teacher, who is, nearly always, killed in body after acute suffering.

But for the vitally important interests of humanity at stake and the sorrow and pain which were concomitants of the ludicrously contradictory charges brought against H. P. Blavatsky, they would be a subject of hearty laughter, for it is almost incredible, yet the fact, that at the same time she is charged by one party with deception in claiming to possess occult powers, another school of critics, equally learned and well-informed, declares that her "miracles" were genuine, but were produced by the assistance of the Powers of Darkness! But the proverb, "When thieves fall out, honest men come by their own," is being happily realized, for while the small critics carp unnoticed the world is beginning to reap the harvest from the seeds so carefully planted by H. P. Blavatsky.

Though space will not permit an analysis of the infamous attacks upon H. P. Blavatsky and William Q. Judge, one or two points of curious resemblance between the two cases which disclose some of the methods of the foe deserve brief mention, if only for future warning in case of need.

In each case the charges were based chiefly upon the evidence of alleged incriminating letters, but in neither was the illustrious victim permitted to copy, photograph or even *see* the documents before the mock "trials"! In the case against H. P. Blavatsky, the best experts in handwriting differed among themselves as to the authorship of the letters. We have not forgotten the attempt made by the London *Times* in the greatest political trial of modern days—with the exception of the Dreyfus case—to destroy the

character of Mr. Parnell by the production of a letter which was pronounced genuine by the experts and yet which turned out to be a barefaced forgery. Expert evidence in handwriting can never be absolutely depended upon, and in the matter of the charges against William Q. Judge, not only were none of the letters ever proved to have been written by him at all, but the formulator of the charges in *The Case Against W. Q. Judge* states in that pamphlet, which purports to contain the whole matter, that she had "destroyed all the letters I had received from Mr. Judge" on the testimony of which many grave charges depended. The allegations against these great Leaders are riddled with inconsistencies, impossibilities and misstatements, and any unprejudiced person who carefully studies the whole matter is bound to conclude that such preposterous charges would be summarily dismissed by any ordinary Court of Justice.

Many other attacks were made upon the Leaders, but such is the vitality of this work that all were transmuted into benefits, for in exact proportion to the energy of the defense made by the loyal members was the force of the courage and devotion evoked. The weak fell out, *for only those who were strong enough and intelligent enough to hold to their high purpose in spite of shocks could stand the strain.* The faithful workers who realized that if this Movement could be destroyed the hopes of humanity would be blasted for perhaps centuries, could not be shaken by the upheavals, but to the Society as a whole these served for its purification, preventing it from degenerating into an over-

grown, back-boneless organism, too flabby to stand up and fight for Truth and the spiritual interests of humanity. Another benefit has accrued to the Society from these shocks, for they have served "to conduce to solidarity, to give strength such as the oak obtains from buffeting the storm and in order that all grooves of mind, act or thought might be filled up."—[W. Q. Judge]

The attacks upon the Society through the attempted destruction of the Leaders have been so incessant and savage as to be clear evidence of the importance of its work, and the dread of it instinctively felt by evil-doers. But the enemy has overreached himself, for by means of the splendid training thus secured, a compact phalanx of workers, inspired by ardent love for humanity, daily increasing in impersonality and the power evoked by it, has been united so firmly under a Head of such wisdom that success is assured.

After having opened the doors to many hitherto locked sources of wisdom and thereby earned the gratitude of thousands, H. P. Blavatsky returned to Europe in 1884, broken in health. In spite of acute physical suffering, this selfless servant of humanity continued, until her death in 1891, to labor incessantly for the great cause, organizing the work, teaching her students, editing her monthly magazine, *Lucifer*, writing *The Voice of the Silence*, *The Key to Theosophy* and innumerable magazine articles in addition to *The Secret Doctrine*, the crown of her literary work, a product of extraordinary labor.

A complete study of the wonderful being, known to the world as H. P. Blavatsky, would require a large volume. It

is enough to say here that her love for all beings, her immense pity for the suffering of the world, her singleness of purpose, her marvelous power of unceasing work for the benefit of others, unthanked and unhonored, from early till late, while enduring continual slander and persecution from open enemies and treacherous friends, and racked by incessant physical pain, prove her to be one of the Great Souls who occasionally come forth into the shadows of this world to show a Light that we may know the Gods still live.

It is almost an insult to her memory to notice the petty snapping of curs at her feet, but to her detractors we might say that the testimony of her nobility of soul and unselfish life by those who knew her best, the elevating quality of her writings which consistently advocated Truth, Purity and Unselfishness, and the high-minded, altruistic class of people attracted by them, are convincing proofs of the greatness of her character and the divinity of her mission. "The soul is known by the soul;" and sincere Theosophists know that H. P. Blavatsky, William Q. Judge and Katherine Tingley have touched the deepest chord in their hearts, have pressed the secret spring and released the prisoned force of Love for others. No *masquerading self-seeker* has the power to evoke the Soul; such is the privilege of heroes and instantly proves their rank.

Do men gather grapes of thorns or figs of thistles?

Every conceivable hypothesis having been tried, and having ignominiously failed, in the vain endeavor to explain the self-sacrificing career of H. P. Blavatsky upon the im-

aginary basis of fraud, the world is becoming a little more awake, and through the exertions of Katherine Tingley and her students, is at last beginning to understand that another of the Saviors of humanity, carrying blessing in both hands, suffered a life-long crucifixion in the heroic person of H. P. Blavatsky.

Listen to the noble teachings which she enforced by precept and example:

> Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, . . a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

* * * *

Upon her death America soon became the scene of the chief activity, for here the work of consolidating the most energetic section of the Theosophical Society, the American, was being successfully carried out by William Q. Judge, one of the original Founders and the Vice-President of the Society. A diminution in numbers had occurred owing to some of the original members leaving when they found the Society was not a "miracle club," but had practical Brotherhood for its object, and also, for a while, in consequence of the absence of W. Q. Judge in South America. On his return the work in the United States began to grow steadily,

and in 1883 the formation of the Aryan Theosophical Society of New York by W. Q. Judge, who remained its honored President till his death in 1896, gave it a considerable impetus. His devotion to the service of humanity was absolute, and his sublime trust is well shown by the regularity with which he kept up the meetings of the Aryan Society from the first, though at times he was the only member present.

But his trust and patience were amply rewarded, for soon the Aryan became the chief of all the American Lodges, and with the aid of *The Path*, the magazine founded in 1886 by W. Q. Judge, the existence of the Theosophical Society became known far and wide. By 1888 the Society had three principal magazines and was very active on intellectual lines, but neither H. P. Blavatsky, W. Q. Judge nor the more altruistic and clear-sighted members generally were at all satisfied with the attitude taken by a number of the members towards the main object of the Society—Brotherhood. In fact so unsatisfactory was the position that by the advice and with the assistance of W. Q. Judge, who prepared the Rules, H. P. Blavatsky established in that year the "Esoteric Section," a body of students pledged to great purity of life, unselfishness, and the endeavor to thoroughly study and carry out the Divine Principles of Theosophy. This Section was formed, as she says,

> To help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among a choice minority. . . . The Esoteric Section is thus set apart for the Salvation of the whole Society,

For, she deplores further on in the same paper,

> The Theosophical Society had just entered upon the fourteenth year of its existence; and if it had accomplished great, one may almost say stupendous results on the exoteric and utilitarian plane, it had proved a dead failure on all those points which rank foremost among the objects of its original establishment.
>
> Thus as a "Universal Brotherhood," or even as a fraternity, one among many, it had descended to the level of all those societies whose pretensions are great, but whose names are simply masks — nay, even SHAMS.*

Before she died, H. P. Blavatsky had the satisfaction of seeing the work begin to take a step in advance under the inspiration of this Esoteric Section of which she was the "Outer Head." Owing to the energy coming through that nucleus, with the assistance and untiring efforts of W. Q. Judge, it was possible for greater extensions to take place, which were carefully guided by him after her death.

So commanding was the character of this great man, and so successful his work, that upon the resignation of the Presidency of the Theosophical Society in 1892 by Colonel Olcott, who had held that office since its commencement, W. Q. Judge was chosen as President, but shortly after, at the special request of W. Q. Judge, through the American Section, Colonel Olcott revoked his decision and resumed his formal position as President of the Exoteric Society. Colonel Olcott, during the life-time of H. P. Blavatsky, resided chiefly in India where he was occupied in certain official duties of the Society under her direction. As a professed Buddhist he spent much time in helping

* Book of Rules of the Esoteric Section

his co-religionists to propagate their faith. *He was never a member of the Esoteric Section.*

For a short time the Movement progressed with perfect smoothness; the force expended by H. P. Blavatsky in keeping her wrecked physical body together seemed to have passed into the work. The unique Parliament of Religions at the World's Fair held in 1893 in Chicago gave a splendid opportunity, which, under the direction of William Q. Judge, was abundantly taken advantage of, for the presentation of Theosophy in a convincing form, and the activities of the Society were increasing (in America, Australia, and Europe especially) by leaps and bounds.

But again the enemies of progress struck a blow at the advancing work and a period of sorrow and internecine conflict came which lasted for more than a year. This finally reached the point where the great body of old and faithful members acting in Convention separated themselves from that portion of the Society led by Colonel Olcott. The fact was that an ambitious woman in the Society, of some literary ability and known to have been an agitator in other organizations, took upon herself to disrupt the Society for motives which were plainly discernible to those who knew her and her former exploits. These consequently protested and took the necessary action. Seeing no other way to accomplish her design she resorted to most absurd measures and, there being nothing on which she could base any reasonable charge, she brought far-fetched and outrageous accusations against the honor of William Q. Judge, who stood with unshakable calmness for Brotherhood.

These charges dealt with the relation of the Society with those Teachers whose guidance was acknowledged by a large number of the most active members. At first W. Q. Judge was only charged with "giving a misleading material form to messages psychically received from the Master, without acquainting the recipients of that fact." This, however, was too vague and weak to build up a case in the minds of the members sufficiently strong to divert their devotion from him and his work for humanity and accomplish his premeditated destruction. In order to prejudice the case the prosecutor dragged in a number of irrelevant additional matters of a nature that could not be proved or disproved, owing partly to the lapse of time, but chiefly to the fact that *many of the documents vital to the case had been deliberately destroyed by the self-appointed prosecutor before the "trial."* An attempt to hold a trial was made, but as the members composing the court found they had no jurisdiction, they soon separated without arriving at a verdict. A wordy newspaper war followed, and pamphlets and circulars attacking and defending the Teacher came in shoals. Finally the Society in America (the home of the new race we must remember), the largest and most energetic portion, which knew by close observation the admirable and selfless work of the assailed "Chief," seeing that this infamous persecution of an innocent man was simply designed for the destruction of the Movement, almost unanimously declared for Autonomy and reorganized as "The Theosophical Society in America," leaving the blinded portion of the members to go their own way. This in-

spiring example was followed by the clear-sighted members in Europe and Australasia where self-governing Theosophical Societies were established. Each Society at once chose William Q. Judge as life-President in order to "keep the link unbroken" and also discourage and impede the efforts of future ambitious office-seekers. Then the work of reconstruction and consolidation proceeded rapidly. Unhappily the terrific strain which William Q. Judge, the second Martyr to the cause, had endured during this savage onslaught brought on a mortal illness and, on March 21st, 1896, he resigned his suffering body.

As was mentioned in an earlier part of this chapter, the attacks on H. P. Blavatsky, William Q. Judge and Katherine Tingley were made with the object of throwing the forces of Light into disorder and so breaking up the new hope for humanity. With the loss of William Q. Judge the prospect seemed dark to some, but it must be remembered that this Movement is wisely directed. The heroic sacrificial lives and pioneer work of H. P. Blavatsky and William Q. Judge had paved the way for a greater to come, who could not have come but for the splendid qualities of courage and trust evoked in the members by their stand for right in face of the unjust attacks upon the Leaders.

Upon the passing of William Q. Judge a further development of the Theosophical Movement took place, to the future of which no bounds can be put. The work hitherto had been chiefly in the direction of theoretical study, and the dissemination of true views on the philosophy of life by means of lectures, public meetings, correspondence, the

publication of books and magazines and the formation of Lodges of students, etc. All this had brought together a body of intellectual workers, partly disciplined by the trials referred to above, but now the time was ripe for bringing into every day life the "beautiful theories" so fondly cherished. Under Katherine Tingley, the successor to W. Q. Judge, so designated by him and accepted by the members, this was commenced in New York City in April 1896, and it was then discovered that she had been working with him for two years in the Esoteric work of the Society. Thus Katherine Tingley was called to the altar of sacrifice and shortly after took her rightful place in public as Leader of the Theosophical Work generally and Head of the Esoteric School. Most of the trusted and influential members being at that time engaged in large business enterprises which required their principal attention, a Mr. E. T. Hargrove, the only available person at that moment, a young man who was not yet settled in any profession, was elected President of the Theosophical Societies for official purposes. His work was mainly secretarial, for the whole direction of the Society devolved upon Katherine Tingley, the new Leader.

Her first great undertaking was the Crusade, which left New York on June 13th, 1896, and in its triumphal career traversed England, Scotland, Ireland, France, Belgium, Holland, Germany, Switzerland, Austria, Italy, Greece, Egypt, India, Ceylon, Australia, New Zealand, Samoa, Hawaii and the United States from California to New York. Everywhere members were brought into touch with Katherine Tingley, Lodges were united and strength-

ened, new National centers and some sixty new local Lodges and centers formed. When H. P. Blavatsky commenced the work, she traveled from New York to India and then to England, living a few years in each spot and thus forming a strong connection between those important centers; but Katherine Tingley on the Crusade of 1896–7 was able to encircle the whole world in a bond of unity, and plant a vital seed which quickly germinated and is growing into a tree of protection under the branches of which all nations can take shelter. During the Crusade a European Congress was held in Dublin at which the office of Corresponding Secretary, formerly held by H. P. Blavatsky, was revived. This was offered to and accepted by Katherine Tingley. It is impossible for want of space to give an idea of the colossal work done during this wonderful journey, but by the practical example of humanitarian service amongst the poor, and the teaching given to the workers, a clear idea was gained by them of the great opportunity at hand to advance under the admirable guidance of Katherine Tingley, to a region where Theosophy would be a living power, first in the lives of the members of the Society, and ultimately in the life of the world.

This Crusade is perhaps the most significant event in the later history of the Movement; for, by the unity it established among the workers in all parts they were prepared to undertake the new lines of practical activity without undue strain.

During the Crusade the Leader unfolded part of the great plan which had been in the minds of the Founders of the

work from the first, and said it was to be put into action at once. She told the members that a great Theosophical City of Learning would be established at an ideally beautiful spot which had long been chosen, and when Katherine Tingley and the Crusaders reached the shores of America the beginning of this glorious enterprise, whose end no man can foresee, was made by the laying of the Foundation Stone of the "School for the Revival of the Lost Mysteries of Antiquity," at Point Loma, California, where a large estate had been purchased in readiness for this culmination of the devotion and work of the past. W. Q. Judge in 1894 said that a distinct object which H. P. Blavatsky had in view was

> The establishment in the West of a great seat of learning where shall be taught and explained and demonstrated the great theories of man and nature which she brought forward to us, where Western occultism as the essence combined out of all others shall be taught.

The objects of this School are to demonstrate practically many of the ancient teachings, and, to quote from its Constitution:

> To revive a knowledge of the Sacred Mysteries of Antiquity by promoting the physical, mental, moral and spiritual education and welfare of the people of all countries, irrespective of creed, sex, caste or color, by instructing them in an understanding of the laws of universal nature and justice, and particularly the laws governing their own being, thus teaching them the wisdom of mutual helpfulness, such being the science of Raja Yoga.

Shortly after this epoch-making event, of which it is impossible to exaggerate the importance for the progress of

the world, a further step was taken. On January 13, 1898, Katherine Tingley founded The Universal Brotherhood, and on February 18th the Theosophical Society in America amalgamated with it, retaining the name, The Theosophical Society, and becoming the Literary Department of The Universal Brotherhood. The Constitution of the new Organization was promptly accepted by the loyal Theosophists throughout the world, and Katherine Tingley was heartily acclaimed as Leader and Official Head endowed with autocratic power over its affairs and management. This was the logical outcome of the recognition of the high character and true status of the Leader made by the members during the Crusade, which justified and called for the formation of The Universal Brotherhood. It could not have been established before because the intuition of the workers was not sufficiently developed to permit them to understand what greatly increased help could be given to the world through such a Body, guided by a great Soul with the needed wisdom and strength, and so absolutely selfless as to inspire perfect trust.

On the wonderful Crusade several persons whom the Leader had taken with her began to permit personal ambition and other propensities to develop, but for the time being, these people were held in check by the trusty members of the party. They were chosen by the Leader to accompany her, for she feared the possibility of a repetition, in her absence, of the ambitious scheming which had previously attempted to wreck the Society. In them she had perceived the possibility of the seed of that ambition,

which, as the onward sweep of the Theosophical activities brought to the surface some who had been unnoticed in previous agitations, might result in serious danger. She hoped that by being given the opportunity of doing Crusade work they would be turned from following the wrong course. At the New York headquarters, 144 Madison Avenue, there were also some in prominent positions who had similar tendencies. Thrown off their guard by personal adulation from indiscreet members, and magnifying their office and their fancied importance, they became the prey to the same evil psychological force that had previously attacked the work. Instead of resisting this danger and thus profiting by the opportunity of gaining strength to become helpful to humanity, they yielded. Upon the return of the Crusade the few ambitious agitators, fanatics, united to oppose the formation of The Universal Brotherhood—established to save the Movement from falling into a mere metaphysical debating society or worse—and, led by the above-mentioned Mr. Hargrove, commenced a violent personal attack upon the Leader, although ostensibly appearing at first merely to object to the Constitution of The Universal Brotherhood. In their mad desire to gain control the malcontents fancied that by resorting to the law, they could obtain possession of the property, rights and authority of the Society. The attacks ignominiously failed and the lawsuits all resulted in verdicts in favor of Katherine Tingley and The Universal Brotherhood, it being legally established as well as clear to common sense, that the Theosophical Societies had a perfect right, if they wished,

to become a Department of The Universal Brotherhood, a body with precisely similar objects. Thus again was evil transformed to good, and with the successful termination of this unhappy difficulty, the era of active work and construction recommenced.

In the summer of 1898 a relief expedition under Katherine Tingley went to Montauk Point, Long Island, to nurse and tend the thousands of sick and wounded soldiers landed there from the Cuban war, and later, another body of enthusiastic workers with the Leader at the head carried clothes, food, medicine and the compassionate spirit of Brotherhood to fifteen thousand of the Cuban sufferers from the war at Santiago. These brotherly activities, which were on a very extensive scale, and many lesser ones, produced a most favorable impression upon the public, and free transportation was granted to Katherine Tingley by the United States Government, and accepted by her, for the conveyance of the expedition to Cuba with the great relief supplies. The following letters speak for themselves:

EXECUTIVE MANSION

WASHINGTON, September 24, 1898

MRS. KATHERINE TINGLEY:

Dear Madam—I have been interested in the representations that have been made to me concerning the effective work of the International Brotherhood League, and am glad to know that it is securing such good results in its labors among the sick and wounded soldiers and sailors.

Assuring you of my hope that it may be abundantly successful in its most worthy undertakings, I am, very sincerely yours,

WILLIAM MCKINLEY

WAR DEPARTMENT

WASHINGTON, September 23, 1898

The Commanding Generals of United States Military Forces in Cuba, Porto Rico or the Philippines:

This general letter of introduction will be presented to you by Mrs. Katherine A. Tingley, president International Brotherhood League, or its authorized representative, who is engaged in the philanthropic work of relieving sick and wounded soldiers. This organization is favorably indorsed to the department, and it desires to engage in relief work among the soldiers of your command.

You are authorized, in your discretion, to permit the league workers to prosecute such work, and to extend to them such facilities in that connection as the interests of the military service will permit. Very respectfully,

G. D. MEIKLEJOHN,

Acting Secretary of War

The year 1899 was noteworthy for the great Congress at Point Loma to which hundreds of members from all parts of the world came and at which, among other developments, an important activity, The International Brotherhood League "Colony," was established on a commanding site on the Point. This Congress was continued at Stockholm, Sweden, where King Oscar took the greatest interest in the visit of the Americans, personally attended a reception given by Katherine Tingley and her Cabinet officers, and in many ways showed his high appreciation of The Universal Brotherhood work. The Congress then met at Brighton, England, and concluded at 19 Avenue Road, London, the last residence of H. P. Blavatsky, which had just come into the possession of Katherine Tingley after having been alienated from the Movement for several years. This house was rededicated

by Katherine Tingley on October 10th, 1899, as the European Headquarters.

Returning to America, Katherine Tingley, who had herself attended and directed all these triumphant Congresses, took up her permanent residence on February 13th, 1900, at "Loma Homestead," Point Loma, where all the activities were rapidly centralized: The Universal Brotherhood and Theosophical Society's offices, The Theosophical Publishing Company, The International Brotherhood League, The Aryan Theosophical Society of New York, The Woman's Exchange and Mart, etc., being all moved to the Point with all the records, books, etc. A large number of students rapidly assembled from all parts of the world. The Isis Conservatory of Music had already been established but now was able to be properly equipped, and activity followed activity in bewildering succession. The building of the unique and beautiful Aryan Memorial Temple, erected in honor of W. Q. Judge and H. P. Blavatsky—made possible by the work and devotion of the Aryan Theosophical Society of New York—the entire reconstruction of the Loma Homestead, the starting of the Silk Culture Industry, the opening of The International Lotus Home and Raja Yoga School, the construction of roads and laying out of the immense grounds, the designing and erection of various offices, Students' Homes, and Bungalow residences, and the extensive planting of fruit and shade trees occupied almost the whole time of the Leader and students. In addition to these home activities, Katherine Tingley had the entire work of superintending The Universal Brotherhood throughout the

world, an apparently overwhelming task in itself, comprising the constant watching and adjustment of difficulties arising in the local Lodges, the direction of the lines of work to be followed, the instruction of the private body of students known as The Esoteric School of Theosophy, the acceptance or rejection of candidates for membership, and an immense correspondence. Engrossing as these duties would appear, yet Katherine Tingley was also able to train a number of qualified students of the Isis League of Art, Music and Drama, sufficiently for them to be able to present with success to large public audiences "The Eumenides" of Æschylus, "The Travail of the Soul," "Hypatia," and "The Conquest of Death." The three latter were written under her direct inspiration by students attached to the Literary Department of The Universal Brotherhood. These representations are a prophecy of the greater coming work for man's regeneration in the Restoration of the Ancient Mysteries.

In order to carry out the dramatic work in a fitting manner an immense and beautiful Amphitheater, of antique design but with some new and unique features, and capable of accommodating several thousands of spectators, has recently been constructed upon a commanding site in the grounds of The School for the Revival of the Lost Mysteries of Antiquity. It is open to the sky, and the background is formed by a lovely natural canyon clothed with numberless flowers and eucalyptus trees, and the beautiful Yerba Santa bushes overhanging the tawny cliffs. In the distance the blue Pacific Ocean, dotted with the white sails of the fishing boats, and with some far-away islands sleep-

ing on its broad expanse, terminates the view. In this magnificent arena are also held many of the athletic contests which have been established by Katherine Tingley upon the lines of the original Olympian Games.

In continuation of the former work in Cuba, in the summer of 1901 a special Crusade was sent to Santiago in Cuba where some of the most capable and devoted students from Point Loma did excellent service for Brotherhood with the hearty co-operation of the Mayor and some of the most prominent residents, whose love of their country makes them highly appreciate the work done for Cuba by The Universal Brotherhood. One result of this work was that the Crusaders were enabled to bring back a large number of the best types of Cuban children to be educated at the International Lotus Home and Raja Yoga School, at Point Loma.

The rapid increase in the children's work has been a leading feature of recent times, and has made necessary the erection of many additional Group Homes for the constant arrivals. Throughout the world the same activity prevails, and a continual stream of applications for admission to the Lotus Groups and Raja Yoga Schools flows in. The people are learning to understand what a magnificent opportunity their children are being given to become wise, unselfish and happy.

In the same year 1901, a large and significant increase in the comprehension of and interest in the principles of Theosophy through the work of The Universal Brotherhood took place in San Diego, the city nearest to Point Loma

and a center which is visited by thousands of tourists from all parts of the world.

Under the auspices of the Aryan Theosophical Society many activities are flourishing, including Lotus work on an extensive scale, adult classes in Theosophy, and a system of regular weekly public meetings in the Opera House, the largest building in the city. Aroused by these and other activities, a local clergyman took upon himself to make a determined attack, in his pulpit, upon the principles of Theosophy. When this man, who professed to be a follower of Christ, realized the indignation this had created among many of the best citizens, he sought the help of a number of the other ministers who joined him in signing a paper declaring that Theosophy was opposed to the principles of Christianity. Aroused by this unjust accusation, the students at Point Loma considered it an excellent opportunity to throw down a challenge to debate the subject of Theosophy and Christianity. This the ministers declined to accept, for reasons best known to themselves. Anxious that the truth should be established, the students requested some well-known Brotherhood workers—one a Theosophist who had been a Presbyterian Minister and Examiner in Church History and Theology for many years—to hold a brief in defense of the position of antagonism to Theosophy declared by the San Diego ministers. They consented, and placed the criticisms of Theosophy very skillfully in the instructive series of public debates which followed between them and several of the other students who took the Theosophical position. Large audiences

were deeply interested with this novel method of presenting the truths of Theosophy, and during the debates it was made abundantly clear that the principles of Theosophy are in perfect harmony with the essential teachings of Christ and that The Universal Brotherhood is endeavoring to carry out in precept as well as in practice the commands given by that great Teacher.

The proximity of San Diego to the Headquarters of The Universal Brotherhood, and its growing importance as a center, made it desirable that a local headquarters should be established there, so in October, 1901, a large private house, standing in handsome grounds, was taken for this purpose. Local branches of the Isis Conservatory of Music, and other departments of the work, found suitable accommodation there and a new activity was thus successfully inaugurated.

As tourists are permitted to visit considerable portions of the grounds and buildings at Point Loma, great numbers of people have been able to obtain a correct knowledge of the unique work being done by The Universal Brotherhood, a true impression of which is thus spread far and wide by the thousands of persons visiting this lovely spot. In addition to lectures on Theosophy, delivered under the purple dome of the Aryan Temple, a presentation of the results of the work in the Raja Yoga School, in the form of a beautiful musical play, is given by the children weekly, and so a constant picture of the true character, beauty and value of the world-wide work goes forth through these and other agencies.

At last the long-desired type of the Ideal Home has been incarnated at Point Loma in the beautiful "Students' Home, No. 1," the first of many similar houses now being erected. They have been entirely designed by Katherine Tingley and have numerous original features unlike anything built in this country. They possess every necessary comfort and convenience combined with that refinement of taste which avoids the two extremes of lavish ostentation or undue simplicity. Many object lessons in the right living of the home life are presented by a study of the design upon which these perfect homes are built.

The first year of the Twentieth Century was remarkable in the Theosophical history for the number and consequence of the new lines of work started by Katherine Tingley to teach Brotherhood in forms suited to diverse minds and varying circumstances. The upward bound in the intuition and devotion of the members has been so great that, at last, it has been possible to commence work on the Great Temple of The School for the Revival of the Lost Mysteries of Antiquity. It is a matter of great significance that the Theosophical Movement has succeeded in safely weathering the critical period foreshadowed by H. P. Blavatsky, and that this New Century should have its birth-year signalized by such an auspicious event as the actual beginning of the construction of the Temple.

To meet the demands of the time a new literature is essential, and with the enlargement and improvement of *The New Century*, the publication of *The Path Series*, *The Mysteries of the Heart Doctrine* and other works approaching

completion and in the press, this want is being rapidly supplied.

Though this is not a complete history of The Theosophical Society and Universal Brotherhood, details having had to be omitted for want of space, enough has been given to show the single-purposed linking-thread running through the work. Outwardly the Society went through the phases of wonderment and the attraction of curiosity seekers, then came the study of philosophy and metaphysics, and at last the organized Body has fully realized what was taught from the first—that Theosophy is Brotherhood, and is to be made a living power in the life of humanity; the conviction of the truth of theories being useless unless accompanied by their actual personal application. We have been led through the Red Sea of ambition and wandered through the Desert of metaphysics, but the Higher Guidance has never failed. To explain by ordinary means the survival of the work under the terrible and repeated shocks it has suffered is impossible. The only hypothesis that meets the facts—all the facts—squarely, is that there are Masters of Wisdom, living men, Elder Brothers of Humanity, who, though usually unrecognized by men, take interest in and constantly help the world; that they founded the Theosophical Society (now united with The Universal Brotherhood) by the energy, skill and selfless devotion of their Messenger, H. P. Blavatsky, and that they have watched over its preservation while allowing perfect freedom to the individual members.

Upon this theory alone does the history of the Movement become comprehensible; everything fits into place. Like the

flower of the Lotus rising through mud and water to reach the air and sunshine, we can trace the germ of the Movement working at first through the stage of "psychic" happenings and attracting more or less mystically inclined enquirers. Then came the period of purely intellectual study and research into metaphysics, and propaganda by means of literature, correspondence and lectures.

Finally, strengthened by many buffetings and having conquered apparently unsurmountable obstacles, the real work of the Movement began to be developed in the practical demonstration of the philosophy, hitherto studied only theoretically.

In The International Brotherhood League, the practical humanitarian department of The Universal Brotherhood, founded by Katherine Tingley in 1897, Theosophy is applied to all classes of human needs, affording ideal patterns for the world in the conduct of the practical activities of life on lines of Brotherhood. Here for the first time in ages is a Body of people actually carrying out these principles in active, everyday life, for this system is based on the bed-rock of self-discipline. It obtains its vitality from the realization by the members of the presence of the Higher, Divine Self behind the petty, egotistical, small personality. This great truth when grasped in its fullness by the mass of mankind will bring the reign of peace and happiness, for with the realization of this overshadowing Presence, which is the Real Man, the *Christos*, all selfish desires will be seen in their true light, and Brotherhood, devotion to the interests of all, will be known to be

Nature's law and the only way to attain heaven on earth.

To bring about this knowledge of the Soul is the work of The Universal Brotherhood.

For centuries we have been taught, in direct contradiction to the words of the world's Scriptures, to look outside ourselves for guidance. This conception of the supposed distance of the divine Ego, the Christos, from us—the false teaching that "fallen" man is unable to help himself to rise —in fact the denial that Man is more than the eating, talking and thinking animal of common life, is largely if not entirely responsible for the horrible state of the world.

This has all to be changed. The philosophic teaching of Theosophy, corroborated by all the world Scriptures and by the highest intuitions of the greatest thinkers, inspiring the practical work of The Universal Brotherhood, in which it is carried out in actual life, is found to be the only available, willing means before the world for true reform. Theosophy is the Master Key to the riddle of the Universe and, when tried, is found to open the closed doors of the mysteries of life.

The Universal Brotherhood has in its Constitution an ideal system of government. This has been drawn up in such a way that all, irrespective of creed or race, may enter the ranks, if willing to work for the elevation of humanity. It is necessarily unsectarian by reason of its fundamental basis which, as it teaches the existence of the Divine Soul within, encourages each man to find the true way to its realization by active service and not by blind faith. Theosophy is a building force; the test of its truth is its power of con-

struction and the deep happiness it produces. Its song is "Life is Joy!"

The world needs hope; it is wandering blindly, not knowing its true nature and vast spiritual potencies. It needs a Teacher and a Leader—one capable of showing the way in both thought and action, one who has proved so truly unselfish as to be fit to wield power. William Q. Judge said:

> Let me say one thing I *know*: only the feeling of true Brotherhood, of true love towards humanity aroused in the soul of some one strong enough to stem this tide can carry us through to the close of next century and onward. For Love and Trust are the only weapons that can overcome the *real* enemies against which the true Theosophist must fight.

In Katherine Tingley, the Leader and Official Head of The Universal Brotherhood, this strong soul is found, for in her the necessary qualities of skill, knowledge and power, united with perfect compassion and love for all mankind, are combined in the highest degree.

H. P. Blavatsky reminded the world that Brotherhood was Nature's first law and brought a philosophy wide enough to be a common meeting ground for the most diverse thinkers. W. Q. Judge consolidated the work, and now Katherine Tingley is showing the world how to *live* Brotherhood.

The opportunity is offered to all who love their neighbor as themselves to awake to the new Light and Hope, and help to carry out this colossal design for the elevation of mankind now clearly laid out on the trestle-board, by

sustaining the work of The Universal Brotherhood, with the inestimable privilege of the guidance of one of the World-Teachers, Katherine Tingley!

Children of Light!
As ye go forth into the world,
Seek to render noble service
To all that lives.

THE LEADERS OF THE THEOSOPHICAL MOVEMENT

H. P. BLAVATSKY

KATHERINE TINGLEY

WILLIAM Q. JUDGE

WORLD TEACHERS

AT definite periods in the world's life, the ripened culmination of the centuries, Teachers and Leaders of men appear in the world to present and enforce the one and the same Eternal Truth. Columbus, Washington and some of the great liberalizing, progressive Empire-builders were such Leaders. Others have appeared as Teachers, presenting seemingly new and different codes of morals. Such were Zoroaster, Buddha, Jesus, Lao Tze, Mahomet, Blavatsky, Judge, and such a world Teacher and Leader is Katherine Tingley.

But while the methods of all these Liberators may vary, has not the keynote of their work and song, past and present, been liberty, love ye one another—all totaled in "Brotherhood?" With this as their common theme, they have sounded it down the ages, through the world's selfish and soulless atmosphere, as the one saving chord of harmony vibrant amidst the heartless strife of man.

Had these Teachers been fully recognized, accepted and truly understood, would the world's people have been left compassless in the wilderness of materiality, the prey of false guides luring them into the trackless jungles of creeds

and dogmas, a wilderness infested by the energized ghosts of ambition, greed, lust, and love of dominion, material, mental and spiritual? Would man have lost his soul? Would the cry of earth's present spiritually careless or despairing children rise in lamentation to an echoless heaven, an unresponsive God?

When too late, men have recognized and deified these great Perfected Souls, some of whom they first crucified.

Why are we asked to accept the limited misconstructions and interpretations of the pearls of Truth as rendered by some of their disciples, which, bounteously showered by the Teachers, were made luminous through their life, suffering and martyrdom? Why have these flawless gems come to us dulled and tarnished out of recognition by selfish usage of men, instead of clean, pure, simple and complete from the loving Masters' hearts? Why, except through the known and natural weaknesses of some of their disciples and those who have followed them, in seeking to build up and perpetuate themselves at the cost of the degradation of their Masters' teachings?

Do we not read that Paul—the only known *Initiate*-disciple of Jesus—preached "Christ and him crucified," and are not his sayings most illuminated and filled with saving sense, awakening conviction, touching men's hearts, carrying forward the Heart Doctrine of Christ? But when man finds his Sacred Writings recording such suggestive facts as the defection from, and denial of Jesus by some of his immediate and sworn disciples—chief among them the oath-breaking Peter—how can we in the face of such facts expect or even

hope to find the unpolluted truth, or aught but "crumbs fallen from the Master's table" in any one of the sectarian and creed religions, which, forsworn in their inception, now cramp and hem in the world's spiritual life? Is not the urge of man's higher nature proof that his soul is not wholly obscured to him? Is it not the soul that is prompting him to desert these rotting and foundering professedly spiritual navies, and, putting off with his conscience or soul-compass as guide, to strike out for some life-giving shore in search of safety and peace? May we not logically and properly lay the world's present universal unrest, strife, threatening wreck and chaos at the door—nay! at the altar of the Church where man's spiritual nature, as a starved, deformed foundling, cries in vain for help and shelter?

With man lost to a knowledge of his soul, with this superb counterpart of himself *mentally* far removed from his daily life, his lower mental nature is left enthroned as tyrant king, with impending spiritual death and decay imminent in consequence. In view of these facts, can justice and love have being, can Deity without shame receive the reverence of men—unless the promised and long hoped-for Savior should appear? For this is the close of an important epoch when the whole world is in the throes of re-adjustment preparing to move *en masse* into a new and unknown life, fraught with lasting weal or woe to the human race, when the question of the spiritual life or death of humanity hangs trembling and breathless in the balance of eternity. At such a vital strategic concentration from all past time, on the threshold of the vast unknown, would

not the Supreme stultify himself, would not the great Law have ceased to operate, would it be in keeping with the Eternal Fitness of Things, in accord with the World's Scriptures, if the promised "Greater than I" should now fail to appear?

Nearly all the Teachers who have marked previous "Appearances" have come but to one people, singly and unaided, to teach, establish and defend the truth. Too often were the teachings spread by non-comprehending, personally ambitious or ignorant disciples, each presenting his individual ideas leading to the obscuration and loss of the true teachings, and their example has since been largely imitated by the modern professed expounders of the mutilated records.

The present point in time is marked and emphasized above all preceding epochs by the almost simultaneous birth and appearance of a great Wedge, or Trinity of Teachers, driven like a bolt of Light into this selfish, sensually-benighted juncture of the Nineteenth and Twentieth Century life.

The three main factors in this great "Appearance" are —the vital importance of this time, the three Teachers coming together, and the world-wide extension of their work. The fitness and harmony of these factors and their combination are evidence of the true, vast, culminating and supreme importance of this Epoch.

Theosophy, or the Ancient Wisdom Religion—under the benign rule of which the forgotten "Golden Age" made earth a Paradise for its deservedly blessed children—

was projected into the world's stagnant spiritual life in 1875 by Helena Petrovna Blavatsky, a noble Russian. Through her work a few earnest, true hearts were aroused from their restless sleep to the comprehension of her message of Universal Brotherhood as demonstrated by Theosophy, and the acceptation of herself as a great selfless Teacher.

During years of intense physical suffering, through pity of the World, she endured ridicule, calumny, abuse, treachery, desertion and final martyrdom at the hands of her Judases and, with ceaseless effort and the superb courage which comes only to the servant of Truth, she safely planted the life-giving seed in America and spread her message through Europe and India.

As the author of *Isis Unveiled* and *The Secret Doctrine*, she left to the world writings which, fully analyzed, shed a new and beneficent light on all the Sacred Books of the World and on man's pathway, illuminating the wondrous and simple truths which the Bibles of the World contain and upon which they are based. Coming generations will look upon these two monumental works as the introductory chapters to the Sacred Book of the Ages which yet remains to be written.

After her passing away, her work was continued, organized and consolidated by her most faithful and devoted disciple and co-worker, William Quan Judge who, as her successor, trod the thorny path marked by the hearts' blood of all the "Great Souls of Compassion" who have ever gladly sacrificed themselves to awaken and save their

fellow men. Just, kind, modest, yet determinedly persistent, he held and with his life defended the truth entrusted to his keeping against unbridled ambition and infamous attacks made by malicious and unworthy workers, among whom was one who, in seeking to obtain the influence of his position, defamed and even sought to destroy the integrity of his good name and honor and who, in attacking him, attacked the Cause which he represented.

As he stepped through the Martyr's gate onto the next stage of life's drama, he passed the "Ark of the Covenant" into safe, wise and all-powerful keeping. Katherine Tingley, the third of this Master Trinity of High Teachers, immediately after receiving the Martyr's Crown of Leadership, organized and successfully led a Theosophical Crusade around the world, and established Brotherhood vedette posts and cantonments in every land. She has, against all conceivable open and hidden opposition, defamation and threatened assassination, so firmly and broadly established this great saving *Principle of Brotherhood* among men, as to defy effective retardation to its irresistible impetus and universal sweep; doing this against the most malignant personal attacks from that secret source which has ever worked against the spiritual liberty of man. Religious bodies—as distinguished from Spiritual—now dominate a very large part of the thought-life of two hemispheres, and the force of Evil—*spiritual energy perverted*—incites the nations to disastrous, unjust war, that out of the chaos it may purloin temporal as well as spiritual domination! For do we not again hear in the Western World the ominous whispering of "Church

and State," the bold shouting of which has in the past wrought carnage and deluged the earth with human blood?

Opposed by deadly hatred, the product of jealousy and fear, and by the secret and open combined effort of the now concentrating embodied forces of Evil, the defending power of Right has poured through this great human Wedge of Spirituality, to establish itself in the impregnable fortress of Universal Brotherhood, from thence to move out to the peaceful conquest of all human hearts, good and evil alike.

The Universal Brotherhood, with Theosophy as its central Light, established through pain, persecution and bitter war waged by the ignorant and selfish side of human nature, demands by the purity of its purpose, its unselfishness and simple grandeur, respectful attention and study from every intelligent, high-purposed mind. It offers the simplest solution to all the moral and economic problems which are now threatening to bring chaos. It appeals and commends itself to all suffering and help-giving hearts. It bridges death with life, and gives certainty of finding and reuniting the severed chords of love. Universal Brotherhood menaces hypocrisy, pretense, dishonesty and all forms of selfishness by its high example of *intelligent service and unsalaried official life.*

With its motto "There is no Religion Higher than Truth" as the guiding principle in every thought and effort, its members fearlessly seek and find the truth resident in everything and manifest everywhere. Maintaining that the province of man, and the purpose of his existence is to be-

come all-knowing and God-like, The Universal Brotherhood confidently stands on this stable basis, and from this safe home of the wisely experienced goes out to the rescue of those who trust or mistrust the shifting quicksands of belief, unbelief and materialism.

With ever-growing Truth as the object of their quest, reliantly trusting the great Law of Eternal Progression while they work, with all the attracted powers of Right focalized through the Body of earnest souls, all are united and determined on the one purpose—the re-establishment of Intelligence, Equity and Love as the triune ruling power over human life and destiny, guided by the Soul's all-illuminating Light.

With these noble and lofty purposes already worked out to a practical demonstration and in ever increasing operation at Point Loma, California, The Universal Brotherhood and Theosophical Society, led by Katherine Tingley as Leader and Official Head, challenges, demands, and commands the respectful attention, scrutiny and consideration of the world, as pre-eminently working to save men from the tidal wave of sensuality and unbrotherliness which will engulf the human race unless it now grasps this golden opportunity, turns from selfishness, and urgently seeks and serves the Truth on the safe mountain slopes and sunlit plains of a higher, truer and nobler *every-day* life. Now is the pivotal time and culmination of all past ages, the meeting and parting of the ways! The foretold time for the passing away of dead forms approaches! The Hosts of Humanity are in the sunless defile of Materiality, de-

bouching into the new and unknown without a common purpose or Leader; with here one and there another declaring his way as the only true one, while multitudes are bent on plunder for self, misled by false beacons of desire flamed high by those who would lead man to destruction!

The world's present moral and spiritual condition is as in the time of Christ, but a thousand times more complex and difficult. Man is more advanced in the subtler methods of moral and physical assassination; more deeply impregnated with hypocrisy and deceit; more blinded to the truth; more universally and fatally possessed by the fiends of sensuality in all their varied and loathsome forms, now generally manifested among large classes of people.

With such a basis of physical life, with such a temple, the clean and pure soul, the God within, awaits with sublime patience its opportunity to step forth and be recognized, while men, governments and nations do war against each other. What hopeful courage, what nobility of soul, what infinite compassion must possess those who, as Teachers and Helpers, have chosen to serve the children of earth!

As the physician cannot ignore the symptoms of disease if he would restore the sick to health, so the conditions of humanity which we see, alas, too often, cannot be ignored but must be faced and warning be given to all men.

We, as disciples of this great Triangle of Teachers, seeing these truths, declare them to the world; and in the

name of our Teachers, and all the Saviors of all past time, in the name and stead of Humanity, *we plead for it, Purity! Morality! Spirituality! Brotherliness!*

THAT STRANGE WOMAN, H. P. BLAVATSKY

I

ERE the Twentieth Century closes H. P. Blavatsky will be universally ranked with the great, selfless, martyred Helpers of Humanity. For martyred she was, as was Christ, but on a cross of greater agony. By the conditions of modern public life, the martyrdom of a great and heroic soul can be carried out with fiendish completeness. If her philosophy was to be preached, someone had to stand forth as its exponent before the whole world, and to take from every quarter the shafts of venom in thought and word launched thereat.

Yes, she was "a strange woman" to those who could not measure her by a standard worthy of her. As with all great Teachers, her presence revealed men's souls to them; if they could not understand the revelation, if the unwonted stirring within irritated or angered them, as it sometimes did, they pointed the perplexity, uneasiness, or anger, at the one who had evoked the mysterious inner witness. Therefore some called her "strange;" some avoided

her; others hated her because they were at enmity with this inner witness—the inner Light.

The strongest, largest character of her time, her impersonality and fearlessness were part of her greatness.

Of utter honesty in purpose and conduct, these she never subordinated to ordinary standards; she never hesitated, if her work demanded it of her, to do what she knew men must, in their blindness, in their ignorance of the working factors, in their tendency to explain her by what they knew of themselves, radically misinterpret.

"He who speaks the truth is turned out of nine cities;" he who teaches it is crucified according to the methods of the time. The methods of our time are slander, hate and treachery, and these she experienced in the fullest measure. They never ceased; and the very fact of these persecutions pushed her on to do more; on her part also she never ceased the labors that stimulated them. She knew that the after-coming fruit would be the warrant of the seed; she loved humanity and would not be stayed from serving it.

The work involved the separation from personal friends, the loss of home, of social ties and position, of wealth, of comfort. And let it be remembered that she gladly relinquished them for the work, not waiting till the work should have involved the severance. Ambition would have pointed the other way, and it would have brought the gratification of its utmost wish.

Such a character demands explanation, and no explanation begins to meet the case that does not recognize courage,

self-sacrifice, endurance and honesty as the keynotes of this great-souled woman. Some day the world will awake to a recognition of this, as of other of its Redeemers. Folly and malice do not prevail eternally. Each year adds to the harvest of the seed sown by her.

She was born in social surroundings of high family according to worldly standards, where social gifts and charm of manner were paramount to all else; she had these and was capable of gracing any position. Of brilliant mind, widely cultured, with a powerful imagination and iron will, she could easily have moved to the front in the intellectual, artistic and literary worlds.

In writing, teaching, diffusing the great truths she had brought to the Western World, she spent the days and nights of many years; and her task yielded neither honor, money nor popularity—she was in her day probably as unpopular as was Christ in his. She did not claim to have originated these teachings, but with the inner light she had garnered the wisdom of the Ancients; and with that inner urge and pity for humanity in its ignorance, with unbounded love and compassion she gave out some of the Divine Wisdom.

She had no love for money. Generous with all she had, she contributed any that came by chance to her to the Society she founded, retaining nothing for herself and being at times in actual poverty.

Too royal a soul to care for fame, too conscious of her power and great mission to consent to be patronized into drawing-room celebrity, she used her gifts but to spread

her teachings through her books and the agency of The Theosophical Society which she founded.

She did her utmost to teach her pupils to attune themselves to the universal divine Law, to work with it, so that they might become self-reliant co-workers with herself, strong-souled servers of humanity. "Don't think that I am going to nurse you into Occultism," she said once to a group of them. And she never accepted the smallest sum of money from anyone for her teachings.

Among those about her were always traitors, and always some who subsequently became her bitter enemies. Profoundly versed in human nature, she knew them all for what they were, but—"They must have their chance." What did she mean? Chance of growth through the study and practice of Theosophy, the outgrowing of their weaknesses through noble service of humanity!

In molding the spiritual life of her students she was often forced by her love for them to inflict pain. It was the *soul* she worked for in them, and in helping that to free itself from personal limitations she never allowed sentimental pity to prevent her from hitting hard at ambition, self-love, vanity, or any other of the failings that stood in their way. Those who could stand the training profited and grew; the weaklings quailed and stayed with their weakness, often going from her to become her unscrupulous enemies.

In the former she inspired unbounded love, loyalty, trust and reverence, and in these, the years since her death have done nothing to dim their memory of her. In her

these faithful students recognized Friend, wisest of Counselors, more than Mother. They learned from her to serve the Race. Being the Messenger of the great Law, she served it by expounding a philosophy which she knew would help humanity in its struggles and darkness.

To all about her, independent of whether or not they should hereafter prove unequal to the task, she gave the privilege of sharing in the unspeakable joy of serving humanity.

Her fame will live and grow; her work will be recognized more and more. The current world of thought has but touched her literature, her books are truly a world of thought in themselves. Those who read them superficially find them, after an hour's reading, "disconnected, disjointed, a heterogeneous mass." Yet through them, from page to page, runs an unbroken thread of teaching. Her students, as they grow, and as they gain more and more light at the hands of her successor, Katherine Tingley, find this fully displaying itself to them, and in their turn they will hand it on to the world. As they stand—read merely from the common stand-point—these works are an education in themselves. And as time goes on the tremendous scope of the philosophy they unfold, and its bearing upon every dark place in human life, will be fully recognized. "Heaven and Earth shall pass away, but my words shall not pass away." Among those words of hers which shall not pass away are those which foretold America as the home of the coming leading race of the world, and those which said that "in the West a great School

of Learning shall arise" where the students shall be taught the forgotten Mysteries of Life, and whence they shall be sent out to all countries to spread the Light. This School is already in operation at Point Loma, in California, under the direction of Katherine Tingley.

What was there in what she taught that aroused such intense opposition? Verily she was a magician and taught magic! Hear her own definition of magic:

> Magic was considered (by the ancients) in its spiritual, secret sense, as the "Great Life," or divine life *in spirit*.

In other words she taught the innate divinity of man, that he was heir to all the powers in the Universe, and must be his own savior through his own soul, needing no intercessor or intermediary between himself and the Divine. And she wielded the power that belongs to one who has attained what she desired all others should also attain—which is to be had "without money and without price."

These were the teachings of that "strange woman"—strange because she loved her neighbor better than herself. Can we wonder that in this materialistic age these thoughts fell like a bomb-shell among the false teachings of religious systems that were psychologizing the world? Yet she gave to the world only an iota out of her vast stores of philosophy and science and spiritual wisdom.

Venom was inevitable. She attacked shams, all that stood in the way of human freedom of thought, all forms of intercessory priesthoods and conscience-salving nostrums, all forms of philosophized materialism and animalism.

Treachery she met on every hand, and this was the chief source of her suffering. Baser natures do not know that the nobler the soul the more does it trust and hope in human nature and the keener its suffering when it is betrayed. "Forgive them, for they know not what they do;" her pity, compassion, and forgiveness were boundless. Love is measured by the capacity to suffer and though, like Christ, she foresaw the treachery, it scarred her none the less.

It is not to be said that "we shall not look upon her like again," for the World-Helpers stand always ready to come forward into the arena of the martyrs.

We know that because of her labors and sufferings, because of all that we learned of and from her, we shall the more quickly recognize and the more strenuously defend all who come after her into the world's darkness bearing the sacred lamp. And her faithful students know that some day, in some life, they shall again be privileged to uphold her mighty hand.

II

TO those who do not believe in the existence of Great Helpers of Humanity (or perfected men), nor in the Theosophical teachings generally, H. P. Blavatsky was a miracle. That she lived a life of self-sacrifice amounting to a veritable martyrdom all could see; for she worked day and night in the face of the most tremendous obstacles,

and in defiance of bigotry and persistent persecution. But what was her motive? Money? Her family were wealthy and she had ample means at command. She relinquished high position and luxury in order to carry out her work for humanity. Ambition? She refused all opportunities for personal advancement and thereby antagonized those who presumed to consider themselves sufficiently enlightened to assist her. Then her moods! Whoever had so many, so intense and so rapidly-shifting? But then again, whence the superhuman self-control, the penetrating wisdom, the calm benignity that characterized her as a teacher?

To those who accepted her doctrines and professed to believe in Humanity's Helpers, she was also a Mystery but should not have been, except in another way. They had no right to misunderstand and find fault with her, unless they had a perfectly correct idea of their own as to how she *ought* to have behaved; how a great Teacher ought to behave who is sent single-handed into the murky atmosphere of a London drawing-room, there to deliberately battle with all the malignant powers of greed and anger and lust, and to teach its frequenters the principles of a life far, far different from their own. They knew from their own experience that the world of thoughts and feelings was as open to her clear eyes as is the world of acts and deeds to us. They knew that, to such an unveiled gaze, the world of society must appear a veritable thieves' kitchen, full of foulness, slander, and unnamable horrors. Yet they were surprised when a pure, honest, vigorous soul, entering such a den, should with seeming careless-

ness trespass on some petty social convention, and express in words one thousandth part of that which no one present scrupled to think and feel. The envy, hatred and impurity which raged in the thoughts of those around her were only too clearly known to her; yet these very people were struck with pious horror if she used the mildest expletive or called anyone a fool.

No motive known to worldlings will explain the mystery of H. P. Blavatsky's life, and fit all the exigencies of her career. Her motive was of a kind unrecognized by the multitude. She was one of those beings who had mastered the lessons of ordinary life and passed beyond it into one where our sordid, narrow, self-interested ideas and feelings find no place. She had been initiated into that higher life where there is no separateness of Soul and no interest apart from the interest of humanity, that life which is the ultimate goal of all the human race. And, filled with compassion for the many noble souls she saw struggling wistfully and faintingly amid the gloom and strife, she came to champion their cause and to rescue them. For that reason she endured to live on amid the racking of the body and the bedlam of human thoughts, and to spend her generous energies in fighting back the demons of darkness while she held undimmed the lamp of truth.

She demonstrated for her admirers some of the as yet unknown powers of Nature, descending compassionately to their petty level of thought and deigning to exhibit a few wonders, in the hope that they might be encouraged to believe in the reality of the unseen realms of Nature about

which she taught, and to give up the worldly life for the higher. But their interest did not get beyond the mere phenomena themselves, and they tried to turn the Society into one in which the ordinary life of the senses should be led, with academic studies in occult arts added as an item of interest, curiosity and amusement. Others there were whose interest it was to prove that no mysteries existed of which they were not masters, who consulted that interest and humbugged each other into believing H. P. Blavatsky a cheat.

H. P. Blavatsky came to demonstrate to the modern world the existence of the Soul, that grand reality in human life which is so often sought in vain amid the transient and gusty passions and petty interests of the mere emotional nature, or among the mazes of intellectual research. Her very presence was an intolerable rebuke to those who denied the Soul and worshiped the senses; for their magic deserted them and they felt small, like a lamp in the sunlight. Thus she stirred up unexplainable hostility in many breasts. Those who had within them the desire for light took fire from her and became devoted disciples, though many fell for a time when the searching ordeal of training and self-conquest began to play havoc with their cherished prejudices and proclivities.

H. P. Blavatsky burst like a cannon-shot upon the modern world, breaking down the barriers of vested interests and crusted prejudices on every side. She collected into one focus all the scattered elements which could be used in her great project. She is said to have come "to plant the

seed of Brotherhood in the soil of Mysticism," and a study of her life's work shows that she seized every opportunity of inducing mystics and spiritualists to ennoble their aims and rise to something more sublime than mere phenomena-hunting. In the pursuit of this object she has been accused of changing her interests and vacillating from spiritualism to psychic research or to Masonry, and so on. But her aim was always the same, and she went about testing various soils until she had sown all her seeds in the best way.

Verily, H. P. Blavatsky was a "Strange Woman" to those who tried to explain her conduct in a strange way; but, given the master-key to her career, anyone can see how faithfully and consistently she fulfilled it.

ARYAN MEMORIAL TEMPLE, POINT LOMA, CALIFORNIA

WILLIAM Q. JUDGE

By their works shall ye know them.

THE due appreciation of any man comes only from his peers, and to be able to accord to William Q. Judge his true place in the history of the world as one of Humanity's Helpers requires at least that our hearts shall have been touched by the same fire, kindling within us the same enthusiasm, the same energy, the same compassionate love for all that lives. Day by day the fruit of his work, its magnificent results, stand out more clearly, and it is by these results—by this fruit—that the world is coming to know that his work was good.

Why was it that H. P. Blavatsky, the Founder of The Theosophical Society and Universal Brotherhood, chose William Q. Judge, a native of Ireland, to be her chief helper, her representative in America, and her successor after her death? Why did not she, a Russian, choose one of her fellow countrymen, or, beginning her work as she did on this Western Continent, why did she not choose an American, or an Englishman? Was it a promise of an awakening of that ancient race out of its long sleep of ages and a return of its heroes? Truly, William Q. Judge was one of the heroes

and helped to make the circle of the globe, not only linking Russia from the farthest east of Asia through Europe to America, but also uniting the titanic elements of the vast Russian Empire with the mystic life of ancient Erin and handing on the great work to his successor, Katherine Tingley, an American, linking it back to the prehistoric past of the oldest civilization of the world and forward to the new life for humanity in which our beloved America shall lead.

William Quan Judge was born in Dublin, Ireland, on April 13th, 1851. His decisive career as reformer began in the year 1874 when H. P. Blavatsky, his predecessor as Leader of the great Theosophical Movement, sent for him. He came at once and the meeting was one of recognition between them, like that of mother and son. The time must have been chosen, for it appears from the subsequent important events that delay would have seriously retarded the destinies of The Theosophical Movement. He was then at the height of unrest on religious matters. He had begun to combat the dogmatism of Christianity ("Churchianity" as he used to call it). He had proclaimed ideas far grander than the narrow teachings of theology, and was opposed to the degrading conceptions of Original Sin and Vicarious Atonement. His burning desire to serve humanity was intense and he needed but contact with that great Helper and Teacher, H. P. Blavatsky, to bring this ideal to fruition.

In his early days before he graduated at the Bar, he entered a debating club for the purpose of developing facility

in public speaking. He was so diffident at first that when called upon to speak he was not able to utter a single word for some minutes, but presently he aroused himself by a supreme effort of the will, and, overcoming his embarrassment, burst forth into an eloquent exposition of the subject. His intensity called forth affectionate enthusiasm among his comrades who elected him forthwith chairman of the club. The club, however, did not long furnish him much attraction; the object of loosening the pent-up faculty of public speaking being accomplished he sought further channels for development. His career as pleader at the Bar was distinguished by marked success. After some years of practice at law he undertook some legal business in South America, staying there a considerable time. He returned with his mission honorably accomplished but, owing to exposure in the performance of his duties, he had contracted a dangerous disease, the "chagres" fever, from the effects of which he never completely recovered.

To a close observer W. Q. Judge was striking in appearance, though to the unobserving his presence was not remarkable. He was of medium height, erect, of athletic build, and broad shouldered. His head was exceptionally large and profusely covered with grayish hair. He wore a full beard, fairly dark, with reddish tinge; his nose was very prominent and well-formed, and everything about his face had the stamp of power. Blue eyes—deep and true—softened the impression of inflexibility which his countenance seemed to indicate, and when squarely and honestly looked into, had a look of eternity in them, an inexpressible mys-

tery like the ocean. His smile was radiant, never to be forgotten. His very presence seemed a promise of the stability of the Universe—of the divinity and perfectibility of man. Without words he convinced people of his philosophy; his power to alleviate the woes of mankind was always with him.

Soon after he met Madame Blavatsky The Theosophical Society was started under her direction on September 8th, 1875; the thirteen officers were duly and formally elected on October 30th, 1875, W. Q. Judge being elected Counsel to the Society.

That the Society thus originated would become so important a Body and of such world-wide influence, no one except the real Founders, the Teachers of H. P. Blavatsky, under whose direction she acted, could then have known or foreseen. Its aim was for long confounded in the public mind with that of Spiritualism and kindred investigation, and on every hand it met with innumerable obstacles. It took such heroic Leaders as H. P. Blavatsky and William Q. Judge to withstand the fierce opposition and stamp its new and progressive ideas on the thought of the day.

At the time of the birth of the Society, materialism with its enticing promises was threatening complete possession of the educated and half-educated classes. There was great eagerness to denounce religion and deny Divinity, and the ancient teaching of the dual nature of man and of Brotherhood as a fact in Nature, linking the whole human race into one family, had been entirely lost sight of.

Madame Blavatsky with unequaled versatility and with mighty power of intellect and forceful logic soon disentangled the incongruous web of thought by incontrovertible proofs of the existence and stability of the supersensuous world and the divine in man. Her monumental works will be text-books for ages to come, and it is owing to William Q. Judge, her life-long disciple, friend and successor, that the teachings have remained uncorrupted from the influence of pretenders and unshaken amid violent opposition of the professed expounders of creeds.

The Theosophical Movement having the mission of enlightening all with its divine, hopeful message, Madame Blavatsky, the Leader, set out from the United States in 1878 for India and other countries, leaving William Q. Judge to disseminate the truths and carry on the gigantic work in America; and indeed that hero was equal to the task. In the accomplishment of this work he brought to bear his great powers one by one as an organizer, a business man, a philosopher, a reformer, a writer, a tactician, a warrior and a counselor. He was all these in high degree; such diversity of knowledge and qualifications as were his do not often exist in any one man except at extraordinary epochs in history, in times of climax, when a great Regenerator appears on the horizon of Time to save the world from destruction.

Amid untold obstacles he worked on with ceaseless toil, forming connections in every State of the Union, and establishing branches of The Theosophical Society in many cities. The center of the work was at New York where

he established the Theosophical Headquarters. Throughout the country thousands of unselfish workers joined the ranks.

There are today millions of people in the United States whose lives have been touched and made better from hearing and assimilating somewhat of the tenets of Theosophy. Within the short space of twenty-five years the whole trend of current thought has changed, and instead of the narrowing influence of materialism a more brotherly spirit now prevails. The ideas of Theosophy now pervade individual life, literature, the pulpit, the stage, and many societies and organizations.

To William Q. Judge alone is due the honor of maintaining an interest in Theosophy in America. After the departure of Madame Blavatsky public interest ceased almost completely for a time, though the seed sown by her had taken root and was germinating. There was no one who recognized in William Q. Judge the future standard-bearer and sole supporter of the Cause in this country. However, he persisted undauntedly. In 1883 he formed the Aryan Theosophical Society of New York of which he was President till his death. He began holding public meetings and although at times with no audience, he was never discouraged, as he knew only too well their importance and that the great truths of Theosophy must be brought to mankind in order to save it from sinking still more deeply into the abyss of materialism and animal degradation.

At last one and then another joined with him, and, tireless and devoted, he continued to educate the new-

comers in the truths of the "Wisdom Religion." After a little while and by degrees there came many followers.

In 1886 W. Q. Judge founded *The Path*, the first Theosophical magazine in America, which is continued to this day by his successor, Katherine Tingley, under the name of the *Universal Brotherhood Path*. The pages of *The Path* from its very beginning were replete with gems of the deepest philosophy. Night after night, in addition to his daily toil whereby he earned his bread, W. Q. Judge would write articles for it, often under assumed names to conceal the scantiness of literary support. With rare courage he persisted, never lacking in diligence, and at last some staunch supporters were attracted by the nobility of his great and towering nature and aided him somewhat in his self-sacrificing labors.

His chief literary productions are to be found in the various Theosophical magazines, especially in the ten volumes of *The Path*, the pages of which are filled with priceless articles on philosophy written by him under various pseudonyms, initials, or unsigned as Editor. Some of the *noms de plume* used by him were William Brehon, Bryan Kinnavan, Hadji Erinn, Eusebio Urban, Z., etc.

He conducted an immense private correspondence all over the world, and wrote numerous expositions of Theosophy for the newspapers, some of which were republished in book form. His books and the many pamphlets which he sent out were the means of presenting the teachings of Theosophy in a clear and simplified manner. When the truth is known, of the vast work that this extraordinary

man did for Humanity through the Theosophical Movement, what a remarkable organizer and writer he was, how firmly he established the Movement and how far-reaching were his efforts, William Q. Judge will be counted one of the great reformers and his name will be handed down to posterity as one of the benefactors of mankind.

In 1888, during the lifetime of H. P. Blavatsky, he suggested and outlined to her the formation of an inner Section of The Theosophical Society, which should be its mainstay and salvation. Madame Blavatsky approved, this Body was formed, and she became the "Outer Head" and Teacher. This Body, now the Eastern and Esoteric School of Theosophy, is for those who seek to make Theosophy a living power in their lives, following the promptings of the Higher Self, the God within, gaining self-mastery, and the power to work intelligently for humanity. After the death of Madame Blavatsky, W. Q. Judge became the Outer Head and Teacher of this School.

As The Theosophical Society grew into prominence it appeared to offer a field for ambitious persons who realized, to some extent, that the Movement was destined to attract millions of people and that its influence would be very great. Every possible move was attempted to wrest the power from the "Chief," William Q. Judge; his character was assailed, intrigues were instituted to diminish his influence, and in consequence his good name was libelled and defamed by a sensational press.

There were some members who, being themselves weak, were affected by these false reports and left the Society, but

the majority remained and stood firm by him, and it then transpired as W. Q. Judge had foreseen, that the Esoteric Body was actually the mainstay and salvation of the whole Society. This School flourishes today with more far-reaching influence than ever under his successor, Katherine Tingley.

In 1889 W. Q. Judge established the Aryan Printing Press and founded The Theosophical Publishing Company, by means of which the growing demand for literature was supplied. The Theosophical Publishing Company became famous for bringing out the valuable writings and books of W. Q. Judge and for its discriminative selections of other Theosophical and occult literature.

In 1890, following his advice, the Aryan Theosophical Society was incorporated so as to enable it to hold real estate property. A spacious building, 144 Madison Avenue, New York, was purchased the following year, and became the headquarters of all the Lodges throughout America. Here were employed a large literary staff and a number of voluntary workers connected with the business administration of the Society. The building was a beehive of enormous activity and the work soon grew to such an extent that the printing had to be done outside.

Besides all this work W. Q. Judge sent out teachings in the Esoteric School and to the Branches of the Society to assist them to carry on their Theosophic work on correct lines.

Helena Petrovna Blavatsky, his occult predecessor, that Great Soul, the Teacher and Colleague of William Q. Judge,

died on May 8th, 1891. He immediately went to London and helped to form the European Section.

In 1893 he made arrangements for a great presentation of Theosophy which was successfully carried out at the Parliament of Religions at Chicago.

In that year an atrocious plot was hatched against him with the intention of destroying his usefulness, but it failed of its immediate purpose though it ruined his health and ultimately destroyed his life. The fiery darts of malice, hatred and vindictiveness were thrown at him by an ambitious person masquerading in saintly guise. It defies all description to recite the suffering which it caused him and the patience and endurance with which he stood at his post until the last. At that time his voice began to fail him. He often stood in public before a large audience which had come far and wide to listen to his grand and ennobling teachings and although at first he could hardly make himself heard under great stress of physical pain, yet finally with great will power, overcoming the obstacle and forgetting all—weakness, difficulty of utterance and illness—his powerful eloquence would so inspire with spiritual fervor those who heard him that they remained spellbound; they had received they knew not what, truly a divine and spiritual benediction.

It is known to those who were his nearest friends that he saw the foreshadowing of the persecution which was to come to him and the ambition in the heart of his persecutor before it had shown itself outwardly. It was his anxiety for the safety of the Movement, and the great

strain that was thus laid upon him by the disloyalty of one who should have been the first to support him, which made their mark upon his health and were the main cause of his final physical break-down. He was the very last to act in his own defense. Not until his friends, when they saw he was being driven and hunted to death and that the work must suffer, insisted on defending him, did he allow them to take such steps as would terminate this crisis in the Society. He did not even wish to defend himself by exposing the real motives of the maligners who charged him with the supposed offense of "giving a misleading material form to messages . . . received from the Master, without acquainting the recipients of that fact" —a charge unprovable and preposterous, but made the basis of the bitterest persecution, which threatened to wreck the whole Movement. He took no action against them until the eyes of a sufficient number of the members of the Society throughout the world were opened to the ambitious motives of his traducers; then, at last, he shook from him the poisonous coil, the dead-weight on the Movement, and boldly took charge of its destinies with his own strong hand. This was accomplished by the reorganization of the "American Section" into the "Theosophical Society in America," and its declaration of autonomy at the annual Convention at Boston in 1895, by a majority of representatives of ninety-two to ten, who also elected him President of the Theosophical Society in America for life. A very large number of the branches throughout the world concurred immediately and, following

the action of the Americans, formed national autonomous Societies and elected William Q. Judge President for Life.

Thus he was vindicated, but soon death deprived him of the use of his suffering body which he relinquished on March 21st, 1896—yet not before he had placed the destinies of the Movement in the strong hands of his Colleague and Successor, Katherine Tingley.

The world is his eternal debtor.

II

That power of steadfastness, holding the man together, which by devotion controls every motion of the mind, partaketh of the Sattva (true, holy) quality.—*Bhagavad-Gita*

NO words could more aptly express the character of William Q. Judge than the above taken from the *Bhagavad-Gita*, the *Book of Devotion*—a book which he dearly loved and which was his constant companion.

When we bring up before the mind the thought of this man as he was during the last few years of his life, working unceasingly, without a thought of self, in a body so frail that he was never free from pain, carrying the burdens of The Theosophical Society practically alone, one cannot but wonder from what source came the strength and force necessary to perform such a Herculean task.

We must realize, if only dimly, from our limited spheres of thought, that there are souls *so great*, *so unselfish* in

their desire for man's liberation, that they are able by reason of that soul-power to conquer all that tends to weaken or destroy their good work.

What impressed one very strongly in William Q. Judge was this quality of steadfastness and devotion—devotion to principle, and to the high purposes of his cause.

Soon after the children's work was started by him in New York, the one in charge was somewhat discouraged at what seemed its non-success owing, largely, to the fact that the adults did not deem this matter sufficiently important. Thinking perhaps its non-success was due to her own inability, the Superintendent went to William Q. Judge, and told him frankly that she "could not make this work a success," that she herself "had nothing to give the children." He answered, "Can't you give them a flower?" That simple remark revealed an entirely different view of the matter and gave an impetus to the work that carried it safely through those early days.

Nothing, no matter how trivial it seemed to others, was to him too insignificant a task, if it in any way tended to advance or assist the work of resuscitating the truth.

In this respect he was a constant example to the students and friends he gathered around him—never too ill to listen to the sorrows of others, or to relieve suffering in any shape.

But one felt there was with him a great loneliness, because at that time, with all his efforts, so few listened, so few understood. He said, "Many are there to whom I would have spoken out my heart, but they would not lis-

ten"—and so he had to pass them by, as did H. P. Blavatsky before him.

But he left his impress on the Nineteenth Century and future generations will honor the man who loved his fellow men so well that he gave up his life in his heroic endeavors to free the souls of men.

Unto each man his handiwork, unto each his crown,
The just Fate gives;
Whoso takes the world's life on him and his own lays down,
He, dying so, lives.

For an hour, if ye look for him, he is no more found,
For one hour's space;
Then ye lift up your eyes to him and behold him crowned,
A deathless face.

THEOSOPHICAL SIGN-POSTS*

BROTHERHOOD A FACT

THE first object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of humanity without distinctions, and this object is set forth and explained by H. P. Blavatsky in *The Key to Theosophy*.

The notion of Universal Brotherhood is very common, but generally speaking, is not studied sufficiently to be understood. So many people view it wrong side up, so to say. This gives the idea a fallacious and unattractive appearance that brings discredit upon the name of Brotherhood, and it suggests to us at once all kinds of impracticable schemes and injudicious enterprises that are either useless or hurtful. And what is this wrong way of viewing the conception of Brotherhood?

It is that we assume the prevalent self-seeking and divided condition of humanity to be normal, and Brotherhood to be something superadded. Hence one hears of establishing Brotherhood as if it were something unnatural to be forced upon humanity.

But Brotherhood is the original and final, the natural and normal condition of human life. Humanity has been *forced out* of this condition by powerful intrusive forces

* The extracts are from *The Key to Theosophy*, by H. P. Blavatsky

arising in the lower passional and selfish nature of man. *And we have been bound to this fallen state by the false religious and scientific systems that have grown from the distempered brain that goes with an unregulated life.*

Therefore we have not to introduce a new element into life, but to remove obstacles and impediments that choke its natural and healthful flow. To establish Brotherhood we must remove the causes of unbrotherliness. In considering the means of bringing this about, we may briefly enumerate them as two, and illustrate them from the history of The Theosophical Society and Universal Brotherhood.

H. P. Blavatsky stormed the citadel of modern dogmatism and scientific bigotry, fearlessly showing up their tyranny and unworthiness, and sowed the seeds of a true, broad, and ennobling conception of life. In *The Key to Theosophy* she says:

> All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations.

These can be eradicated by

> Demonstrating on logical, philosophical, metaphysical, and even scientific grounds that: (*a*) All men have spiritually and physically the same origin. . . . (*b*) As mankind is essentially of one and the same essence . . . . nothing can therefore affect one nation or man without affecting all other nations and all other men.

H. P. Blavatsky having thus established the principles of Theosophy and planted firmly in the minds of men the broad conceptions of Brotherhood, Katherine Tingley, the present Leader of The Theosophical Society and Universal Brotherhood, has forwarded the work another stage by establishing at Point Loma a visible nucleus of Universal Brotherhood, which must be regarded as the logical outcome and outward practical expression of the germ implanted by H. P. Blavatsky.

At Point Loma is growing up an international center, a cosmopolis, of people formed into an ideal fraternity. The members of this unselfish body of people are not reconciled by the process of being all pruned down to the same pattern, as is done in artificial fraternities; but they preserve all that is best in their natures and their distinctive characters without friction and clashing of interests; like the instruments of an orchestra, they work together in harmony.

What renders possible such a harmonious union of manifold elements, so unattainable in the great world?

It is the recognition of a deeper bond in human nature —the actual application of the truth that men have a common life in their spiritual nature, being diverse only as to superficialities. To recognize the divinity of man is to discover the link that connects hearts—to discover that men really *are* brothers.

Thus the life at Point Loma verifies the wise teachings of H. P. Blavatsky (and of Jesus), and Brotherhood is shown to be a fact in Nature and the law of human life and evolution.

THE COMMON ORIGIN OF MAN

ENQUIRER—I have heard you say that the identity of our physical origin is proved by science, that of our spiritual origin by the Wisdom-Religion. Yet we do not find Darwinists exhibiting great fraternal affection?

THEOSOPHIST—Just so. This is what shows the deficiency of the materialistic systems, and proves that we Theosophists are in the right. The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good-will.

ENQUIRER—But how does Theosophy explain the common origin of man?

THEOSOPHIST—By teaching that the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is*, *was*, and *ever will be* one absolute essence, from which all starts, and into which everything returns. . . . What is also needed is to impress men with the idea that, if the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions. . . .

ENQUIRER—This refers to the common origin of religions, and you may be right there. But how does it apply to practical brotherhood on the physical plane?

THEOSOPHIST—First, because that which is true on the metaphysical plane must be also true on the physical. Secondly, because there is no more fertile source of hatred and strife than religious differences. When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbor absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false

in each of them has been sifted out—then true brotherhood in religion will be established. The same applies in the physical world.

ENQUIRER—Please explain further.

THEOSOPHIST—Take an instance. A plant consists of a root, a stem, and many shoots and leaves. As humanity, as a whole, is the stem which grows from the spiritual root, so is the stem the unity of the plant. Hurt the stem and it is obvious that every shoot and leaf will suffer. So it is with mankind.

ENQUIRER—Yes, but if you injure a leaf or a shoot, you do not injure the whole plant.

THEOSOPHIST—And therefore you think that by injuring *one* man you do not injure humanity? But how do *you* know? Are you aware that even materialistic science teaches that any injury, however slight, to a plant will affect the whole course of its future growth and development? Therefore, you are mistaken, and the analogy is perfect. If, however, you overlook the fact that a cut in the finger may often make the whole body suffer, and react on the whole nervous system, I must all the more remind you that there may well be other spiritual laws, operating on plants and animals as well as on mankind, although, as you do not recognize their action on plants and animals, you may deny their existence.

ENQUIRER—What laws do you mean?

THEOSOPHIST—We call them Karmic laws; but you will not understand the full meaning of the term unless you study [the deeper truths of Theosophy] However, my argument did not rest on the assumption of these laws, but really on the analogy of the plant. Expand the idea, carry it out to a universal application, and you will soon find that in true philosophy every physical action has its moral and everlasting effect. Hurt a man by doing him bodily harm; you may think that his pain and suffering cannot spread by any means to his neighbors, least of all to men of other nations. We affirm *that it will, in good time*. Therefore, we say, that unless every man is brought to understand and accept *as an axiomatic truth* that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as are preached by all the great reformers are possible on earth.

Our duty is to keep alive in man his spiritual intuitions. To oppose and counteract — after due investigation and proof of its irrational nature — bigotry in every form, religious, scientific, or social, and *cant* above all, whether as religious sectarianism or as belief in miracles or anything supernatural. What we have to do is to seek to obtain *knowledge* of all the laws of Nature, and to diffuse it. To encourage the study of those laws least understood by modern people, *based on the true knowledge of Nature*, instead of, as at present, on *superstitious beliefs based on blind faith and authority*.

THE ESSENCE OF TRUE RELIGION

ENQUIRER — But Theosophy, you say, is not a religion?

THEOSOPHIST — Most assuredly it is not, since it is the essence of all religion and of absolute truth, a drop of which only underlies every creed. To resort once more to metaphor. Theosophy, on earth, is like the white ray of the spectrum, and every religion only one of the seven prismatic colors. Ignoring all the others and cursing them as false, every special colored ray claims not only priority but to be *that white ray* itself, and anathematizes even its own tints from light to dark, as heresies. Yet, as the sun of truth rises higher and higher on the horizon of man's perception, and each colored ray gradually fades out until it is finally reabsorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colorless sunlight of eternal truth. And this will be *Theosophia*.

KARMA, OR THE LAW OF JUSTICE

THEOSOPHIST — We believe firmly in what we call the *Law of Retribution*, and in the absolute justice and wisdom guiding this law, or Karma. Hence we positively refuse to accept the cruel and unphilosophical belief in eternal reward or eternal punishment. . . . Karma acts incessantly: we reap in our after-life only the fruit of that which we have ourselves sown in this [or many lives] . . . Karma, which from

birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by . . . [our higher divine nature or by the lower nature] the evil genius of the man of flesh (or the personality). Both these lead on *man*, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* (and retribution) steps in and takes its course, following faithfully the fluctuations of the conflict. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. . . . Such is the destiny of the MAN—the true Ego, not the automaton, the *shell* that goes by that name. It is for him to become the conqueror over matter.

Karma is absolute mercy for

No man can receive more or less than his deserts without a corresponding injustice or partiality to others; and a law which could be averted . . . . . would bring about more misery than it saved, more irritation and curses than thanks . . . . The experience of thousands of years has shown that [the effects of Karma] are absolute and unerring equity, wisdom and intelligence. For Karma in its effects is an unfailing redresser of human injustice, and of all the failures of Nature. . . . It is in the strictest sense, "no respecter of persons."

Karma is the Will of the Hidden Universal Deity in Action, and

We consider it as the *ultimate law* of the universe, the source, origin, and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause on the physical, mental and spiritual planes of being. . . . Karma is that unseen and unknown law which *adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself unknowable its action is perceivable.

ENQUIRER — Then it is the "absolute," the "unknowable" again, and is not of much value as an explanation of the problems of life.

THEOSOPHIST — On the contrary. For though we do not know what Karma is *per se*, and in its essence, we do know how it works, and we can define and describe its mode of action with accuracy. We only do *not* know its ultimate *cause*, just as modern philosophy universally admits that the *ultimate* cause of a thing is "unknowable" . . . . [to our brain-mind's limited understanding].

ENQUIRER — What has Theosophy to say in regard to the solution of the more practical needs of humanity? Surely all these evils which seem to fall upon the masses somewhat indiscriminately are not actual merited and individual Karma?

THEOSOPHIST — No. They cannot be so strictly defined in their effects as to show that each individual environment, and the particular conditions in life in which each person finds himself, are nothing more than the retributive Karma which the individual has generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong, and further, that the sum total of national Karma is that of the world? The evils that you speak of are not peculiar to the individual or even to the nation, they are more or less universal; and it is upon this broad line of human interdependence that the law of Karma finds its legitimate and equable issue.

ENQUIRER — Do I, then, understand that the law of Karma is not necessarily an individual law?

THEOSOPHIST — That is just what I mean. It is impossible that Karma should readjust the balance of power in the world's life and progress unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of humanity is the cause of what is called distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is natural law, moreover, that no man can rise superior to his individual failings, without lifting, be it

ever so little, the whole body of which he is an integral part. In the same way no one can sin nor suffer the effects of sin, alone. In reality there is no such thing as "separateness;" and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive.

ENQUIRER — And are there no means by which the distributive or national Karma might be concentrated or collected, so to speak, and brought to its natural and legitimate fulfillment without all this protracted suffering?

THEOSOPHIST — As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfillment. But of this I am certain, the point of possibility in either of these directions has never yet been touched. . . . When every individual has contributed to the general good what he can of money, of labor, of ennobling thought, then, and only then, will the balance of national Karma be struck. . . . It is reserved for the heroic souls, the saviors of our race and nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort, to re-adjust the balance of power, and save the people from a moral engulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe in which you seem to see the only possible outlet for this accumulated misery.

ENQUIRER — Tell me generally how you describe this law of Karma?

THEOSOPHIST — We describe Karma as that law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act in this or that particular way always; but that it always *does* act so as to restore harmony and preserve the balance of equilibrium, in virtue of which the universe exists. . . . .

ENQUIRER — But I see nothing of a moral character about this law. It looks to me like the simple physical law that action and reaction are equal and opposite.

THEOSOPHIST — I am not surprised to hear you say that. Europeans [and Americans] have got so much into the ingrained habit of considering right and wrong, good and evil, as matters of an arbitrary code of law laid down either by men, or imposed upon them by a personal God. We Theoso-

phists, however, say that "good" and "harmony," and "evil" and "disharmony," are synonymous. Further, we maintain that all pain and suffering are results of want of harmony, and that the one terrible and only cause of the disturbance of harmony is *selfishness* in some form or other. Hence Karma gives back to every man the *actual consequences* of his own actions; . . . since he receives his due for *all*, it is obvious he will be made to atone for all the sufferings he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce. . . . .

THEOSOPHIST—We who are not seers cannot know anything about the details of the working of the law of Karma . . . [but] we can perceive that, if things ought to have been different with us, they would have been different. . . . .

ENQUIRER—I am afraid such a conception would only embitter us.

THEOSOPHIST—I believe it is precisely the reverse. It is disbelief in the just law of retribution that is more likely to awake every combative feeling in man. A child, as much as a man, resents a punishment, or even a reproof he believes to be unmerited, far more than he does a severe punishment, if he feels that it is merited. Belief in Karma is the highest motive for reconcilement to one's lot in this life, and the very strongest effort to better the succeeding rebirth.

THE CONSTITUTION OF MAN

We find two distinct beings in man, the spiritual and the physical; the man who thinks, and the man who records as much of these thoughts as he is able to assimilate. Therefore we divide him into two distinct natures; the upper or the spiritual being . . . . . and the lower or the physical. [After death] the general and almost invariable rule is the merging of the personal [or lower] into the . . . . immortal consciousness of the [true] Ego [the higher], a transformation or a divine transfiguration.

This return of the Soul at death to its spiritual unity

is the reverse of that which takes place at birth, when the Soul radiates a part of its essence more and more completely into the life of the child. Thus it takes up again the conflict of earth, having the light of its parent source to guide it, above; and the physical animal passions below, which it is its task to guide and purify.

There is but one *real* man, enduring through the cycle of life and immortal in essence . . . . . and this is the Mind-man, or embodied Consciousness, [the higher Ego, the Soul]. The objection made by the materialists, who deny the possibility of mind and consciousness acting without matter, is worthless in our case. We do not deny the soundness of their argument; but we simply ask our opponents, "Are you acquainted *with all the states of matter*, you who knew hitherto but of three? . . .

Of course it is difficult to understand correctly and distinguish between the various *aspects*, called by us the "principles" of the real Ego [the Mind-man, spoken of above]. In [Theosophy] every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

Man's consciousness is very complex. Below, his mind touches and shares the purely physical consciousness of his body, which, if it dominates him, becomes the passions which enslave him. Above, it touches the "Universal and One Self," the "God *above*, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it!" Consciousness thus ranges between the purely material and the purely spiritual. As a Soul, man therefore exists on three planes or in three degrees.

There is "The Spiritual *divine* Ego," that which overshadows the thinking man throughout life, commonly called his soul, the source and inspirer of his highest aspirations.

There is "The Inner, or Higher 'Ego,'" that part of the thinking man which aspires to the divine.

There is "The Lower or Personal 'Ego,'" that part of the thinking man which is in contact with the animal instincts, passions, and desires.

Divide the terrestrial being called man into three chief aspects, if you like, and unless you make of him a pure animal you cannot do less. Take his objective *body;* the thinking principle in him — which is only a little higher than the *instinctual* element in the animal — or the vital conscious soul; and that which places him so immeasurably beyond and higher than the animal — *i. e.*, his *reasoning* soul or "spirit." . . . . . If we pass on to the *Human* Soul, *Manas* or *mens*, every one will agree that the intelligence of man is *dual* to say the least: *e. g.*, the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull, and material, if not animal-minded man.

ENQUIRER — But why should not man be represented by two "principles" or two aspects, rather?

THEOSOPHIST — Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth, so to say, or paralyzed by the strength and predominance of the other *aspect*, in whatever direction. These, then, are what we call the two principles or aspects of *Manas*, the higher and the lower; the former, the higher Manas, or the thinking, conscious Ego gravitating toward the spiritual Soul (Buddhi); and the latter, or its instinctual principle, attracted to *Kama*, the seat of animal desires and passions in man.

MEMORY OF PAST LIVES

ENQUIRER — You have given me a bird's-eye view of the seven principles; now how do they account for our complete loss of any recollection of having lived before?

THEOSOPHIST — Very easily. Since those "principles" which we call physical, and none of which is denied by science, though it calls them by other names, are disintegrated after death with their constituent elements, *memory* along with its brain, this vanished memory of a vanished personality, can neither remember nor record anything in the subsequent reincarnation of the Ego. Reincarnation means that this Ego will be furnished with a *new* body, a *new* brain, and a *new* memory. Therefore it would be as absurd to expect this *memory* to remember that which it has never recorded as it would be idle to examine under a microscope a shirt never worn by a murderer, and seek on it for the stains of blood which are to be found only on the clothes he wore. It is not the clean shirt that we have to question, but the clothes worn during the perpetration of the crime; and if these are burnt and destroyed, how can you get at them?

THE ETERNAL REINCARNATING PRINCIPLE

ENQUIRER — What is, finally, this mysterious eternal principle? Can you explain its nature so as to make it comprehensible to all?

THEOSOPHIST — The Ego which reincarnates, the *individual* and immortal — not personal — "I"; the vehicle, in short, of the divine spark, that which is rewarded in Heaven and punished on earth, and that, finally, to which the reflection only of the *Skandhas*, or attributes, of every incarnation attaches itself. . . . This proves to you that while the undying qualities of the personality — such as love, goodness, charity, etc. — attach themselves to the immortal Ego, photographing on it, so to speak, a permanent image of the divine aspect of the man who was, his material *Skandhas* (those which generate the most marked Karmic effects), are as evanescent as

a flash of lightning, and cannot impress the new brain of the new personality; yet their failing to do so impairs in no way the identity of the reincarnating Ego.

ENQUIRER — Do you mean to infer that that which survives is only the Soul-memory, as you call it, that Soul or Ego being one and the same, while nothing of the personality remains?

THEOSOPHIST — Not quite; something of each personality, unless the latter was an *absolute* materialist with not even a chink in his nature for a spiritual ray to pass through, must survive, as its eternal impress on the incarnating permanent Self or Spiritual Ego. The personality with its *Skandhas* is ever changing with every new birth. It is, as said before, only the part played by the actor (the true Ego) for one night. This is why we preserve no memory on the physical plane of our past lives, though the *real* "Ego" has lived them over and knows them all.

REWARD AND PUNISHMENT OF THE EGO

ENQUIRER — Why should this Ego receive punishment as the result of deeds which it has forgotten?

Why not also ask, "Why should this Ego receive *reward* as the result of deeds which it has forgotten?" But it is not usual to complain of good fortune that it is undeserved, or to raise objections to the enjoyment of the so-called rewards which are not the result of the individual's own efforts in this life but may have come to him through inheritance or other source. Yet the objection of not remembering past lives and hence the consequent "injustice" of having to suffer penalties the causes of which are unknown, must refer also to the rewards and good fortune of life. If the penalties, the inherited dis-

ease, vicious tendencies, poverty and all the hardships which are the lot of so many from the moment of birth—if these are unjust because, apparently, the individual had no part in setting up the causes which have produced these conditions, so too the inherited good fortune or that which comes during life which the individual may not have acquired through his own efforts in this life, must be regarded as equally unjust. Yet for that reason who would be willing to give up his good fortune and forego the use of all his inherited talents which give him an added power in life and mark him off from his fellows? If there is injustice in the loss of memory in one case there is also injustice in the other. But from the higher stand-point of Theosophy there is no injustice in this for the Ego.

THEOSOPHIST — It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical compounds called "body" does not recollect what its predecessor (the personality that was) did, that you imagine that the real Ego has forgotten them?

It is in this rebirth which is ready for *it*, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but verily onto this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past *personality*. They will be thrown by Nemesis in the way of the *new* man, concealing the *old*, the eternal Ego, and . . . .

The broad principles of Theosophy have now been before the public so long that it should be no longer necessary to state that the Theosophical teaching of Reincarnation does not mean transmigration into lower forms after death.

Yet this most absurd statement is made and the idea is fostered by certain people whose desire it is to mislead the public, and by misrepresenting the teachings of Theosophy to bring discredit upon the work and aims of The Universal Brotherhood and Theosophical Society. If such a false statement did not affect right minded people who may not have had the opportunity of becoming directly acquainted with Theosophy as again given to the world by H. P. Blavatsky, William Q. Judge and Katherine Tingley, it would be too absurd to notice. Nowhere in the teachings of these great Leaders is anything to be found that could give rise to this idea.

William Q. Judge has written as follows:

> Reincarnation does not mean that we go into animal forms after death. . . . "Once a man, always a man" is the teaching of the great Sages. But it would not be too much punishment for some men were it possible to condemn them to rebirth in brute bodies; however, Nature does not go by sentiment but by law, and we, not being able to see all, cannot say that the brutal man is brute all through his nature. And evolution having brought *Manas*, the thinker and Immortal Person on to this plane, cannot send him back to the brute which has not *Manas*. . . . Once *Manas* the Thinker has arrived on the scene he does not return to baser forms. . . . Reincarnation as a doctrine applying to the real man does not teach transmigration into kingdoms of Nature below the human.

ENQUIRER — But where is the equity you speak of, since these *new* "personalities" are not aware of having sinned or been sinned against?

THEOSOPHIST — Has the coat torn to shreds from the back of the man who stole it, by another man who was robbed of it and recognizes his property, to be regarded as fairly dealt with? The new "personality" is no better than a fresh suit of clothes with its specific characteristics, color, form, and qualities; but the *real* man who wears it is the same culprit as of old. It is the *individuality* who suffers through his "personality." And it is this, and this alone, that can account for the terrible, still only *apparent*, injustice in the distribution of lots in life to man. When your modern philosophers will have succeeded in showing to us a good reason why so many apparently innocent and good men are born only to suffer during a whole life-time; why so many are born poor unto starvation in the slums of great cities, abandoned by fate and men; why, while these are born in the gutter, others open their eyes to light in palaces; while a noble birth and fortune seem often given to the worst of men and only rarely to the worthy; while there are beggars whose *inner* selves are peers to the highest and noblest of men; when this, and much more, is satisfactorily explained by either your philosophers or theologians, then only, but not till then, you will have the right to reject the theory of Reincarnation.

PRAYER

ENQUIRER — Do you not believe at all in the efficacy of prayer?

THEOSOPHIST — Not in prayer taught in so many words and repeated externally.

ENQUIRER — Is there any other kind of prayer?

THEOSOPHIST — Most decidedly; we call it will-prayer.

It is a strengthening of our wills by seeking to make them conform to the Divine will.

ENQUIRER — To whom, then, do you pray when you do so?

THEOSOPHIST — To "Our Father in Heaven" — in its esoteric meaning, which is entirely different from the one given to it in theology. . . .

A Theosophist addresses his prayer to *his Father which is in secret.* Read, and try to understand, *Matthew* vi:6.

And also Paul's words, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Let no man anthropomorphize that essence in us. Let no Theosophist, if he would hold to divine, not human, truth, say that this "God in secret" is distinct from either finite man or the infinite essence — for all are one. Nor that a prayer is a petition. It is a mystery rather: a [delicate] process by which finite and conditioned thoughts and desires are translated into spiritual wills and the will; such process being called "spiritual transmutation." The intensity of our ardent aspirations changes prayer into the "philosopher's stone," or that which transmutes lead into pure gold.

The prayer of the true Theosophist is "Thy will, not mine, be done," and by holding to the idea of the Infinite Spiritual Power, he lifts himself above the plane of personal desire, his spiritual will is strengthened and he seeks through it better to work with the Higher Law on lines of least resistance. The only God we must recognize and pray to, or rather act in unison with, is the Divine Spirit which no language can describe and which the mind in its limitations cannot comprehend, but the fire of whose divine energy we can feel in our hearts awakening us to right action and illuminating our pathway.

ENQUIRER — Where does a Theosophist look to for power to subdue his passions and selfishness?

And thus develop the potentialities of his higher nature?

THEOSOPHIST — To his Higher Self, the Divine Spirit, or the God in him, and to his *Karma*. [See Notes on Karma]

The view of Theosophy with regard to prayer, as explained in the *Key to Theosophy*, is that rightful prayer consists in a strong aspiration towards a nobler and purer life. This aspiration arouses the spiritual will and calls it to aid in the conquest of the lower nature.

When a man feels disgusted with the selfishness, the weakness, or the darkness of his life, and makes a powerful appeal for interior aid, then the divine part of his nature will respond, shedding light on his mind and giving courage to his heart.

The prayer is not a petition addressed to a personal God, but a communion with our "Father which is in secret"— that is, with the divine essence in our own heart.

The errors in ordinary prayer are described as two. (1) It is addressed to a being imagined as separate from ourselves. Thus it encourages the idea that God and his creatures are entirely separate, and takes away man's responsibility, making him a weak suppliant.

(2) In comparison to the broad conception of Theosophy the ordinary prayers must seem mostly selfish and unwise, being so often mere requests for the gratification of some personal want, or for something that the erring mind *thinks* needful and beneficial. Thus the prayers of different individuals clash; especially when two fighting nations pray each for victory over the other; or when one prays

for the furtherance of his own individual interests while in the next pew another is praying for interests diametrically opposite, as when one prays for rain and another that there may be fair weather.

The outcome of these two errors in the accepted mode of prayer is that the one who prays merely strengthens all unconsciously his own selfish will, calling the powers of thought to his aid, and tending to bring about results which are not good for him. For *such prayer does not come from the Heart, it comes from the desires.* The Heart would only pray that what was right and good might come, as Jesus did when he said, "Father, not my will, but thine, be done."

The idea of true prayer, as taught by Christ, has become confused with the idea of incantations addressed to a minor deity or nature-power. Such incantations were addressed, by peoples who practised them, to lesser deities whom they believed to be inferior to themselves, and were of the nature of commands.

Anyone calling for some special favor from a Deity is in reality using his own will for selfish or unwise purposes; and he will strengthen his selfish desires and interfere with the harmonious working out of his lot in life.

But he who strives to get beyond his narrow personal desires and whims, and reach up to that larger life which Christ speaks of as "The Kingdom of Heaven," is laying aside his selfish will and rousing the spiritual will into action.

Prayer, as commonly understood and offered, *kills self-reliance*, but true prayer leads us to rely on the strength

of our own real Self which in essence is one with the Divine and which will reveal itself to us and dispel the false selves which make up our motley personality.

DUTY

ENQUIRER — How would you define "duty," in general, as you understand the term?

THEOSOPHIST — Duty is that which is *due* to Humanity, to our fellow men, neighbors, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt, which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*. . . . . Those who practise their duty towards all, and for duty's own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness. . . . . No Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an *action* and not a *thought*, though it were the noblest"—and unless he sets and models his daily life upon this truth. . . .

ENQUIRER — What do you consider as due to humanity at large?

THEOSOPHIST — Full recognition of equal rights and privileges for all, and without distinction of race, color, social position, or birth.

ENQUIRER — When would you consider such due not given?

THEOSOPHIST — When there is the slightest invasion of another's right, be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights, and the fiercest assertion of national selfishness. . . .

ENQUIRER — Do you take any part in politics?

THEOSOPHIST — As a Society we carefully avoid them, for the reasons given below. To seek to achieve political reforms before we have effected a reform

in *human nature, is like putting new wine into old bottles.* Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social, or political selfishness, will disappear of itself.

ENQUIRER — The Theosophical Society [and Universal Brotherhood] is not, then, a political organization?

THEOSOPHIST — Certainly not. . . . As a Society it takes absolutely no part in any national or party politics. . . .

If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained; so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the [Universal Brotherhood] is in thorough sympathy and harmony with all true efforts in this direction. . . .

In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty, and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them; and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action

of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained.

It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

ENQUIRER — How would you apply this in a concrete way?

THEOSOPHIST —. . . True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor.

ENQUIRER — Agreed. But who is to decide whether such social efforts are wise or unwise?

THEOSOPHIST —. . . One general test may be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a center of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow men. . . . The individual cannot separate himself from the race, nor the race from the individual. . . . It is the development of humanity, of which both he and they are integral parts, that the Theosophist has always in view, and he knows that any failure on his part to respond to the highest within him, retards not only himself but all, in their progressive march. By his actions, he can make it

either more difficult or more easy for humanity to attain the next higher plane of being. . . . Every mean and selfish action sends us backward and not forward; while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. Thus [this life] may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces [of peace on earth] which lie beyond.

ENQUIRER — Is equal justice to all, and love to every creature, the highest standard of Theosophy?

THEOSOPHIST — No; there is an even far higher one—the giving to others *more* than to oneself, *self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity. . . . .

ENQUIRER — Then you regard self-sacrifice as a duty?

THEOSOPHIST — We do; and explain it by showing that altruism is an integral part of self-development. . . . It is the duty of a Theosophist to give all that which is wholly his own [which in some way will help another or others], and which can benefit no one but himself if he selfishly keeps it from others. . . . .

ENQUIRER — And what may be the duty of a Theosophist to himself?

THEOSOPHIST — To control and conquer, *through the Higher, the lower self*. To purify himself inwardly and morally; to fear no one and nought, save the tribunal of his own conscience. . . . .

[Lastly]; no man has a right to say he can do nothing for others, on any pretext whatever. A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worth, than a dozen of dinners given away, out of season, to men who can afford to pay for them. "By doing the proper duty in the proper place," says an English writer, "a man may make the world his debtor."

LIGHT ON "THE WAY"

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.—*Luke xvii: 20-21*

WHAT is this "Kingdom of Heaven" or "Kingdom of God," of which Christ speaks so much? To answer this question we must carefully read what he says about it. And if we do this, without preconceived ideas, we can only come to the conclusion that it is a state of life of which he speaks—a condition of freedom and enlightenment and exaltation which can be reached by those who will follow his law of love and truth.

The text quoted above proves beyond doubt that Jesus meant a state of the heart and mind, and many other sayings of his confirm it. For instance he says:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.—*Matthew v: 3*

Seek ye first the kingdom of God, and his righteousness.—*Matthew vi: 33*

It is given unto you to know the mysteries of the kingdom of heaven.—*Matt. xiii: 11*

Thou art not far from the kingdom of God.—*Mark xii: 34*

There be some standing here, which shall not taste of death, till they see the kingdom of God.—*Luke ix: 27*

We find that the writers of the Epistles understood the doctrine of the kingdom in the same way. For example:

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—*Romans xiv: 17*

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—*Colossians i: 13*

Now here we have, in clearest and most unmistakable terms, the promise of a state of joy and peace, wisdom and power; mentioned now as being about to come, now as being actually present. We are to seek it, to take it by force; it was given to the disciples to know its mysteries; some were to see it before they tasted of death; it is "righteousness and peace and joy in the Holy Ghost," (or Holy Breath); we *have been* delivered from darkness and translated into the kingdom.

Yet, in spite of all this clear teaching, ecclesiastical interpreters have made this state of bliss into a future paradise, postponing it to the other side of the grave, and making it vague, distant, and unattractive.

Are not these they who "shut up the kingdom of heaven against men?" Well can we understand Christ's indignation against those Scribes and Pharisees who, from their seat of religious authority, literally damned the people by destroying their hope of attainment and joy in life, and putting them off with vain promises of future bliss.

And how long, let us ask, will people at the present day be content to ignore their heritage and to allow modern scribes and pharisees to dictate to them the terms of their own salvation?

Verily, if Christians cannot use their own scriptures, nor free themselves from those who live on and exploit their own religion, there is need of a Universal Brotherhood to help them to do it. For the teachings of The Universal Brotherhood are the same as those of the Master. The practice of Brotherhood leads to a state of happiness and freedom from the ills of selfishness; the kingdom of heaven is the reward of brotherly love, humility, truthfulness.

There can be no doubt that Christ's object was to better the condition of men on earth and bring about a state of harmony among men; and this he proposed to do by giving them the key of Brotherhood. And there can be no doubt that the Antichrist is that power which ever strives to divert man's thoughts from his divine possibilities in real life, to some imaginary paradise in the dim future; and which thus gains power over men in this life.

BE YE PERFECT

Be ye therefore perfect, even as your Father which is in heaven is perfect.— *Matt. v: 48*

THIS text, which is part of Jesus' Sermon on the Mount, is not sufficiently valued by the professed followers of the great Teacher. In it is summed up his cardinal teaching—that man must work out his own sal-

vation by recognizing and appealing to his own divine nature, which is a ray from the Universal Divine Nature; or, in other words, must raise his lower self by means of his Higher Self.

Many other sayings of Jesus, especially in this sermon, enforce the same teaching.

And in other places he denounces those self-styled Teachers who dogmatically presume to stand between man and his Father in heaven, and to interpret sacred teachings to suit their own narrow aims.

Thus we have in the modern world, as in the ancient, two distinct and diametrically opposed doctrines. One is the Doctrine of Jesus, that man is divine and immortal in his inner nature, and can become perfect by recognizing his divinity and following the laws of light and love which it teaches him.

The other is the doctrine of the Scribes and Pharisees, which teaches man that he is hopelessly bound in sin, can do nothing of himself, and needs the intercession of ecclesiastical powers to save him.

Another difference between the two doctrines is this: Jesus teaches that man can become perfect and happy in this life, if he but follow the true way. But the Scribes and Pharisees teach that man can only become happy and perfect after death.

Is it not obvious that the teaching of the Scribes and Pharisees will tend to make the people resigned and subservient, while that of Jesus will make them self-reliant and strong? Will not the Scribes, if they succeed, thus acquire

a monopoly in the dispensing of religious ministrations, and be enabled to keep the people in a condition of resignation and subservience?

There are many people who have broken away from dogmatic authority and strive to follow the mode of life indicated by Christ. But the people are too idle to think for themselves and have grown used to having their spiritual welfare looked after by others, who are only too ready to do it for them.

Christ shows us that we can become perfect, without the aid of any man-made authorities, by appealing to our "Our Father in Heaven." This Father is to be sought, as Christ taught, by prayer "in secret," and not in public by those who "love to be seen standing in the synagogues and in the market place, who think they will be heard for their much speaking."

The way to perfection pointed out by Christ consists in following the principles of Brotherhood, in being kindly and sympathetic to all creatures, and in putting self-interest in the second place.

Selfish desires, anger, fear and all unbrotherly sentiments shut a man up in the prison of his own personality; and, if followed to an extreme, they lead him into a state of misery which Jesus likened to the refuse fires that burned in the valley outside of Jerusalem (Gehenna, or "Hell"). There are many lunatics, criminals, morphine-maniacs, etc., who are in hell in this life and many others not named.

Man can escape from this thralldom by exchanging his narrow personal life for the larger and freer life of Brother-

hood. By following the directions given by Christ, man can summon to his aid the light of the Soul (Holy Ghost, Comforter), and thus his life will grow serene and wisdom and strength will be given him.

This is what Christ meant by the injunction to be perfect. Let us take his teachings as they stand, and refuse to allow anyone to put us off by suggesting horrible misgivings as to our wickedness, and then offering us forgiveness and salvation in far-off heaven as the reward of obedience to man-made authority.

CHRIST IN MAN

THE best and purest religious thought of the world is beginning to look upon the meaning of the story of Christ not so much as an historical fact pure and simple, but rather as an historical index to a spiritual drama which has been always played within the world and which finds a place today within the hearts of men. It is the drama of human evolution from the animal to the Divine, and its goal of Divinity, or the Christos, which had been reached by Jesus, remains as an immediate possibility to all who have the will and the courage to walk upon the path which it was his sole mission to indicate. The work of Jesus will remain yet unaccomplished in the world until men have learned to link the Christ of the past with the Christ of the future. The story of Galilee was the accomplishment of the life work of the Teacher Jesus. For us it is the indication of, and

the incentive to, the attainment of which that life has shown the possibility. The only true followers of Jesus are those who have set their eyes upon the eminence whereon he stood, and whose hearts are filled with the determination to win the knowledge of the Christos, even as he had won it, for the liberation of the world.

An examination of the writings of Paul, the greatest of the Apostles, will lead irresistibly to the belief that it was as a Divine principle in humanity that he regarded the Christos, of which Jesus was so marvelous an example.

He defines Christ as being

> The power of God and the wisdom of God.—*Corinthians i: 24*

In the following chapter he says:

> But we have the mind of Christ.— *Corinthians ii: 16*

and he thus clearly refers to Divine potencies which but await our effort for their unfoldment.

Again we have the celebrated text upon which alone could be built up all philosophy and all religion:

> Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—*Corinthians iii: 16*

Unless the Spirit of God be indeed but our weak human minds with their changeful follies and their superstitions, that Divine Spirit must be some principle of consciousness within us of which now we know nothing, but of which we may enter into the knowledge and

mystery and the possession with its unimagined power and wisdom. So insistent is the Apostle upon this truth, which he seems to regard as the foundation of his teaching, that he repeats it in almost identical words:

> What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.— *Corinthians vi*: 19

If indeed it be our mission to seek the Spirit of God we are left in no doubt where that Spirit is to be found. It is within us.

Again, Paul makes a further startling reference to the Christ as having always been a principle within the world. Speaking of Moses and the prophets he says:

> They drank of that spiritual rock that followed them, and that rock was Christ.— *Corinthians x: 4*

Paul's epistle to the Galatians is full of references of a like nature. In chapter ii: verse 20, he speaks of Christ as living in him. In chapter iii: verse 27, he refers to those who have "*put on Christ*," and in chapter xiv: verse 19, he says, "*My little children*, of whom I travail in birth again until Christ be formed in you"—all of them unmistakable references to a principle incarnate in every man and attainable by all.

The most casual research will reveal very numerous references of a like nature, all pointing to the Christos as a state or condition of consciousness which was so completely and divinely personified in Jesus.

This is in part the teaching of Theosophy concerning Christ, which is in perfect harmony with the teachings of Paul and the very life and teachings of Christ himself. Does it not afford sufficient answer to the unread and bigoted critics of Theosophy who assert that it is anti-Christian and that Theosophists have no faith in God?

In my Father's house are many mansions.—*John xiv: 2*

This refers to the post-mortem spiritual conditions. The state of spiritual consciousness after death and before Reincarnation is the accomplishment of all the spiritual aspirations of life and as these aspirations are necessarily different with all men so each one enters into that state of bliss corresponding to his point in evolution.

And the light shineth in the darkness and the darkness comprehendeth it not.—*John i: 5*

The light is the Soul and the darkness is the material mind which, because it does not know the Soul, imagines itself to contain all human possibilities of knowledge. The mission of Theosophy is to make known the Soul, to rescue it from the clouds of vague conjecture which have been thrown around it and to show to humanity the existence of this other Self wherein abides perfect knowledge, and wisdom and divine power. The light of the Soul shines always within the darkness of the mind. Sometimes a ray of that light penetrates the darkness and we call it genius, not knowing that even the greatest genius is but a ray from that central flame and that it will enlighten the minds

of all men according to the efforts they make to rise above their selfish desires into a broader conception of human life and its possibilities.

The New Testament is full of teachings about the Soul and of invitations to its search, but how few have understood them because the human mind does not willingly confess that there is knowledge greater than its own and that it should be but the handmaiden of Divinity. Some of the spiritual teachers of today know this as well as we, but are held back by the systems under the direction of which they work. Yet some have had the courage to step out to proclaim the larger message to Humanity, and have been branded as heretics even in this Twentieth Century. Thus Jesus, who was a type of the Christ in all men, said,

> Seek and ye shall find. Knock and it shall be opened to you.

He spoke of the Pearl of Great Price, and he promised that those who heard him understandingly should do even greater works than he did.

Jesus said:

> If any man will do his will he shall know of the doctrine.—*John vii: 17*

This is one of the many references which are made to the knowledge which the light of the Soul gives to the mind. The word knowledge is here used in its truest and best sense, as something which is not intellectual opinion or speculation. When that knowledge comes again into the world there will no more be any speculation about the essentials of religion, nor will there be a multiplicity of

churches or of creeds. The presence of these difficulties among us is sufficient proof that while we have intellectual views in abundance we have not the light of actual knowledge which would wither up and destroy all our religious antagonisms and unite the world in one common faith.

I am the vine. Ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. —*John xv: 5*

Here we have a sketch of the connection between the Soul and the Mind. The mind which turns constantly towards the Soul receives from it the spiritual force which alone gives eternal life. The mind which is without that force must die with the body, as branches die when they have lost their connection with the central stem. Every unselfish deed and thought brings with it a flood of spiritual power into the mind, conferring upon the mind its own immortality. When the Soul eventually assumes constant and positive control of the mind, using it as its willing implement and tool, then man has reached the Divinity within him and has become Godlike.

Till heaven and earth pass one jot or one tittle shall in no wise pass from the Law until all be fulfilled.—*Matthew v: 18*

The Law is that of Cause and Effect in the world of ethics. It is this Law—Karma—which makes of every man the arbiter of his own destiny. It stretches from incarnation to incarnation and is unswerving justice inasmuch as it visits upon every man the logical results of his motives and of his responsibilities.

Speaking again as the Christ principle in all men, Jesus said:

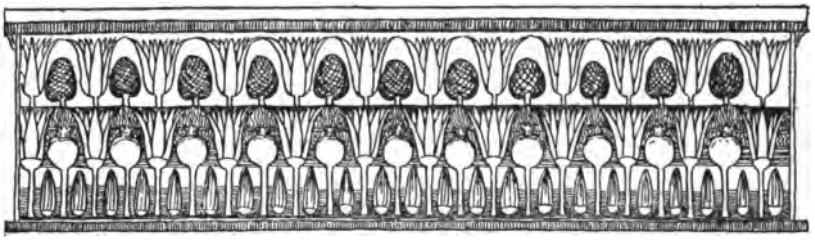
> Other sheep I have which are not of this fold, . . . there shall be one fold and one shepherd.—*John x: 16*

How long shall we continue by our intellectualism to strengthen the dividing lines between the folds, forgetting Christ's own words, "The kingdom of heaven is within you," failing to see that true religion is the search for the Christ who is to be found within us, speaking to the Human Soul, saying to every man at every moment, "Behold I stand at the door and knock"? The creeds which divide men are the barricades which Humanity for ages has built against that door, that no man shall reach it to knock upon it, and that it shall not be opened to them.

Jesus said again:

> I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."—*John viii: 12*

To follow the Christ which is in every man is to follow the inner voice, the light of conscience when we have taken from it the veils of prejudice and dogma and superstition. That light grows stronger as we follow it, until it becomes for us the One Light, the Light of the world.



KATHERINE TINGLEY, THE AUTOCRAT

The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great and to admit no dogma to be more binding than the motto of The Theosophical Society—*There is no Religion Higher than Truth.*

IN the work of The Universal Brotherhood Movement Katherine Tingley stands forth at the beginning of the century in bold relief, through the power to work for humanity, and hence her students' willing and joyful co-operation with her, which they deem the greatest privilege of their lives. Her position in the world is such from an understanding of the situation, its needs and dangers, and from the message she has brought and the benefits to accrue therefrom to humanity. At the present stage of human events, something more than mere theory is essential, and it is also certain that an adequate philosophy, a philosophy

pertinent to the details of ordinary, everyday life is not yet current.

Before such can be established prevailing ideas must undergo radical change and expansion. The agency to produce the necessary modification is not argument but information; facts and not theories. To the thoughtless it may not be clear how actively the conception of the length of time mankind has lived on earth bears upon common affairs, or to what extent geographical location in any period is an effective factor. Nevertheless, such considerations are of positively practical moment.

Every human being is influenced in his character, and consequently in his action, by the historical atmosphere in which he lives; and so long as the crowd's intelligence conceives of history as a dead, dry thing, without rational beginning, deducing no definite conclusions, it will not only not be a source of inspiration, but will exercise a palsying power.

The rapid enlargement of history, as to time, already brought about by archæological investigations is gradually filtrating into the general conception, but Katherine Tingley's students have, through her, learned geographical facts that completely alter the whole conception of history, and supply the basis for giving to it its real vitality and enabling it to perform its real function. Some of these teachings, as foretold, are beginning to receive proof at the hands of explorers, and in due course will in fullness be demonstrated, accepted, and become a part of general knowledge.

To a body of private students in The Universal Brotherhood, in 1896, she taught, and through them it has been pretty well understood even in the ranks of the Organization, that a civilization far older and greater than known to history, or surmised in speculation, existed in America; and that from America radiated to subsequent nations and times whatever of greatness they attained, their arts, sciences, architecture, husbandry, etc., out of which grew all that was true in their social orders, customs and the like. She even made public hints to that effect—note following extract from an address delivered by her in the Town Hall, Bombay, India, October 29th, 1896, and printed afterward, by request, as a pamphlet:

Should anyone assume that he knows all that is to be known, or that he has already solved the mysteries of the religious books of the world, it would be useless to attempt to add to his knowledge or to his ignorance. There are some who, while professedly desiring enlightenment, are actually blinded by their spiritual pride, which holds them to the false idea that their religion is the oldest of all, and that the occult truths it contains are the greatest the world has ever known.

It should be known that India was not the source of the world's religions, though there may be some self-taught teachers in India who flatter you with that view in order to gather you into some special fold. The occult learning that India once shared in common with other ancient peoples did not originate here, and does not exist, to any extent, in India proper today.

That sacred body that gave the world its mystic teaching and that still preserves it for those who yearly become ready to receive it,

has never had its headquarters in India, but moved thousands of years ago from what is now a part of the American continent to a spot in Asia, then to Egypt, then elsewhere, sending teachers to India to enlighten its inhabitants.

Krishna, Buddha, Jesus, Zoroaster, Mohammed, Quetzalcoatl, and many others who could be named, were members of this great Brotherhood, and received their knowledge from interior initiation into its mysteries. I hold that if any of these had given out a hundredth part of what they knew, the world would not only have refused to listen to their messages, but would have crucified them in every instance. It is for this reason that every true teacher must keep back much that he knows, only revealing it to the few who can understand it and are worthy of it.

It must be admitted that Hinduism has an esoteric side, but it is unprogressive and stagnant. Many of the teachings that were secret five hundred or a thousand years ago should be exoteric today, but are not. The explanation is that there would be nothing to replace them, so that what was secret had to remain so.

Madame Blavatsky, who gave out some of the Hindu esoteric doctrines, was bitterly opposed by certain of the orthodox in India for doing so. By this they hindered their own advancement and the advancement of their country, for they interfered with the law of universal progression.

The first step to be taken in occultism is the practice of unselfishness, for all work for humanity should be performed without thought of reward. Such work is of greater importance than the mere cultivation of intellect or the collection of large libraries.

There are, in this great world of ours, suffering men and women starving for bodily sustenance, for human sympathy and loving, tender words that go further than anything else to arouse in them an answering voice of love. Believing this, I have instituted, in many

of the large towns which we have visited in Europe, meetings for the very poor, at which many hundreds have been taken in out of the street, fed, encouraged, taught the spirit of brotherly love, without interfering with their religious belief. The simplest ideals of pure thought and action were held up to them, and the Divinity of man's nature was strongly accentuated. In many of the places where this work was inaugurated, the members of our society have continued it.

I know that here in India there are many thousands, even millions of suffering people, who live in the midst of the saddest poverty and distress. I hope, on my return to America, after I have become better acquainted with their needs, to be able to establish means of assisting them which, when begun, will have the support of many outside of The Theosophical Society—Americans who want to show in a practical way their interest in the spiritual life, of which the first law is that of compassion and self-sacrifice.

Let me remind you that, while your first duty lies with your families, your cities, your country, there is another duty you owe to the world as a whole. Come with me for a moment and make a united tour of the globe. Try to realize that there are millions of souls in America with the same hopes and fears, sorrows and joys as your own, feeling as you feel, struggling as you struggle; that there are thousands upon thousands of Theosophists there who are studying the ancient truths that are hidden in your scriptures as well as in all the sacred books of the world. *Try to imagine the prehistoric civilization that once existed on that great continent*, and think of it in connection with prehistoric India.

Pass on in thought from America to Europe—see England, France, Holland, Germany, Austria, Switzerland and Greece. So, passing over many lands with a life and usefulness of their own, return to India and look around. See India as it is, and as it

might be. Compare it with other lands; take that broad view of it that is necessary if you would see things as they are instead of as you imagine them to be. This need not remain the age of darkness, nor need you wait until another age arrives before you can work at your best. *It is only an age of darkness for those who cannot see the light, but the light has never faded and never will.* It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear with ears that understand.

Oh, ye men and women, children of the same Universal Mother as ourselves; ye who were born as we were born, who must die as we must die, and whose souls like ours belong to the eternal, I call upon you to arise from your dreamy state and see within yourselves that a new and brighter day has dawned for the human race.

And at another time and place in India, she stated:

Egypt is older than India, and America more ancient than either.

Again, in *Universal Brotherhood* Magazine, February, 1899, Katherine Tingley is recorded as saying, in regard to Egypt:

And from there further back still to prehistoric America, which was in the early days the ancient Land of Light, when Egypt was yet young and whence Egypt derived her wisdom and her science. *Time will bring proof of what I say. Archæological research started at the right moment, which is not far distant, in this country (U. S.) and Central America will supply clear evidence of this statement.*

In the light of the foregoing is there not much of significance in discoveries in New Mexico in July, 1900?

The following extract is copied from a long account in a recent metropolitan paper:

Thirty miles out of Santa Fe, the oldest city in the United States, Professor George L. Cole of the Northwestern University of Illinois has discovered the remains of the largest house in America. It is bigger than the 400-foot high Park Row sky-scraper of New York or the Auditorium of Chicago. The Waldorf-Astoria Hotel of New York has 1,100 rooms, the New Mexican building has 1,500; the Waldorf-Astoria covers one city block of 200 feet wide by 350 long, the New Mexican building covered an area 450 feet wide by 560 feet long. It must have contained a population of at least 1,000 persons, and perhaps 25,000. Besides this mammoth house, which puts the biggest modern hotels and apartment houses into the shade, were other buildings of a similar sort but somewhat smaller, stretched over a distance of twenty-five miles. It is as if the ancient city reached from Coney Island up across Brooklyn and Manhattan Island to the Bronx.

Yet until this month at the beginning of the Twentieth Century we have never heard of this ancient metropolis of America. Even now we do not know its name. So few weeks have passed since its discovery in the latter part of July, that the scientists who found it have not yet been able to decipher its inscriptions and unfold its history. The place where it was found is one of the least known parts of America. It is high up on a barren plateau, cut off from routes of human travel by deep gorges and ranges of desert mountains. Its crumbling outer walls had been made of stones cut with the regularity of those turned out by a modern stone quarry, six inches through, nine inches wide, and eighteen inches long. Human bones taken out showed that some of the men were over eight feet tall, while the women reached a height of seven feet. Dr. Cole places the date of this great city at 600 years to 1000 or 2000 years ago.

In the same paper from which the above is taken is also an account of the unearthing, by an American archæ-

ological expedition in Mesopotamia, of a complete library of early world history, written on tablets of stone. Seventeen thousand of these tablets have already been taken out, and the number is being increased by new finds every day. They take the records of the human race back 7000 years and show a civilization which equaled that attained later by the Greeks.

Attention is called to the fact that this discovery, though made in the far East, is the work of Americans. The two are not only of vast importance, each in itself, but together are especially significant to the subject in hand.

It would be erroneous to infer from the foregoing that Katherine Tingley lives in the past. No one is so alive to the present as herself. She maintains only that the far past holds much of most pertinent value to the present, and it will be forthcoming as soon as the human mind is intelligently turned to its consideration, and is able to interpret what is discovered.

In no sense are the ancient times to be dealt with simply as a matter of mere learning and useless speculation, but for the healthful force they will and must exercise upon the future development of the race. There were qualities in the older civilizations that gave a sustaining power which later ones have lacked and which, understood and evoked now, will give the strength essential to the further evolution of human life.

It is along the lines of the more fundamental forces of human nature that Katherine Tingley devotes much of her energy. Such are absolutely necessary to constitute a foun-

dation for human activities of the strength requisite to sustain a superstructure of really great and grand proportions.

It is just such that the whole historical period has lacked. It is disregard and loss of this that brought calamity and destruction and, for ages, oblivion upon the grandeur and majesty of antiquity. It is this which is needed now in the present situation, if civilization is to avoid the disruption and disease and decay, and the demolition that has overtaken human efforts in the past. Warning signs already begin to appear with a definiteness increasing almost with each day. If we do not heed, our fate is already pointed out in that of Egypt and India and Greece and Rome, below which, however, we shall go if we descend, just as we have the opportunity to surpass what they attained, if we will.

But, according to Katherine Tingley, the intrinsic characteristics of human nature cannot be evoked or revealed by a mere study and comprehension of philosophy. She holds deeds superior to thought, example more powerful than precept; morality, integrity, the performance of duty with industry, courage and steadfastness, of far greater potency than any mere skill in mental gymnastics; and indeed that there can be no real and valuable understanding of philosophy until the character is strengthened and the mind rectified by the active living of the virtues. To quote her words again:

> Intellectualism has no lasting influence without the practice of the highest morality.

And again:

To cater only to the mental demands is to forge another link on the lines of retrogression.

But, even in philosophy, her students have good grounds for discerning—and some of them are more or less familiar with every system extant—that she has more to offer, more in pointedness and comprehensiveness than can be found in all the literatures of the world. For she has that which will supply to all the links missing even from the best, and thus give to every school of thought and form of religion an illumination and valid meaning. In addition to everything that has been had, she brings the message which, fully realized and understood, will be seen to be of unparalleled significance:

A new spiritual energy is being liberated from the center of Life.

For it is only in something of the kind that there is any basis for the hope that our civilization will not reach its zenith and pass to the same decline as all the others that have gone before. So it is not only in the splendid qualities and forces that built the great past upon which she depends, but upon a new power which has not operated in human life for thousands of years; and it is to the evoking of this power in men's souls that she looks for the revival of what was valuable in the past, and the maintenance of what is worthy in the present. This power and energy cannot be imparted in the cold type of a book

or given in sermons; it is best known to those who work with her, but its results are already to be seen in the work of The Universal Brotherhood through the world, and at no distant time will be sent forth from this great educational center at Point Loma teachers duly and truly prepared, worthy, and well qualified to teach the new gospel to the people of earth. It is this force which, if we partake of and assimilate it, will demonstrate the truth of her words that—

> The knowledge that we are divine gives the power to overcome all obstacles and to dare to do right.

Perhaps if the truth could be told, it is the presence in her of this new power, with its attendant wisdom, that gives to all she does a refreshing, exhilarative meaning, and engenders hope and faith of a fullness not otherwise to be accounted for.

In the light of this, her especial message, view the work she is instituting. In no other way can it be understood. Her plans embrace every department of life, art, music, drama, science, industry, every phase of human activity, collectively and in the individual.

Her greatest hopes lie in the children. In her view, any one of any age can accomplish much, but with the children the possibilities are unlimited. No explanation or description can convey adequate conception of the results obtained with them under her direction by workers who, from her point of view, have had very little training. But to quote from her again:

The children, the children, what mighty powers do they evoke in the hearts of men! We must take them into our hearts as tender, budding souls to be nurtured with the sweet breath of truth, with the protection of rare discrimination for their souls' unfoldment. We must stand firm in our mental and moral attitude to the right and the true, and thus command their love and trust. Work carried out on this basis would result in a new civilization. How the heart of humanity thrills at the thought of such a blessing!

Too often do we ignore that which lies behind the young form, the soul seeking, reaching out, to gain a place in the common life of humanity to fulfill its mission in serving all that lives. Discipline the body, the temple of the living god, make it a sweet, pure, strong vehicle for its life work. Make it acquainted with its divine nature, point out its companion in arms, the little evil doer, the undeveloped lower nature, seeking entrance but to blind it and draw it away from its good, true, happy, joyous place in life.

Parents and teachers, study the way more thoughtfully, more hopefully, more soulfully; bind yourselves to the treasures of your hearts with a new bond, to those who are now your children, those precious souls entrusted by the great Law to your protection and guidance, and who have been or may be your comrades or even your teachers.

Our girls—they need even more watchful care of a peculiar kind, for they are to be the guardians of the unborn of the future time. The dignity of childhood which expresses itself in pure thought and uprightness of action, cannot be manifested where the home atmosphere, the surroundings, are of a character that is teeming with disharmony and worldliness. How often do we see mothers who devote their lives to studying their smart sayings, admiring and encouraging them in seemingly innocent deceptions, comforting themselves with the thought that they will soon

outgrow these darling weaknesses. Poor mothers! you may be fostering vices which, hidden now, may in time wreck the happiness of your children's lives and your own.

Cultivate a sense of spiritual honor in the child, keep its little mind filled with little duties, for idleness destroys soul life. Watch it in its sleeping hours, for the brooding, loving thought will discover dangers and thus be able to protect. For it is true and was known to the ancients, that in the sleeping hours the body, unless guarded, becomes the prey to psychological forces of a pernicious nature. . . . Many of the wrecks we see in our prisons and insane asylums of men and women, and the moral wrecks that we are forced to come in contact with every day, were once children with possibilities for good, who have been stranded on the very danger points alluded to—the result of devoted mothers' ignorance, lack of discrimination, and their neglect of keeping their children guarded at all times. Alas, often too late do they discover their mistakes!

At present it is not practicable to get the principles into complete operation except under Katherine Tingley's personal supervision, and as yet this is done only at Point Loma in the International Children's Lotus Home, not long ago opened here. The methods defy description. To be appreciated they must be seen and studied. But the results, already remarkable, are patent enough.

The potent difference between these and seemingly similar procedures is in the underlying understanding.

A hint as to Katherine Tingley's practical, economic and sociological ideas can be found in the following, taken from the records of a club of students dealing with such

questions. A young woman, a member, in her desire to carry out her ideas of brotherhood, somewhat sentimental in nature, had, in order to get money to give away to some poor people, bought very cheap materials and made a correspondingly cheap dress, instead of going to her dressmaker, and was asking approval for that from Mrs. Tingley, who replied:

At least you acted with a good motive and no doubt did help them. But the true way to help is to help people to help themselves, and to take this particular instance of dress, perhaps if you had had it made at your dressmaker's it would have given employment to some one who needed help even more than the family to whom you gave the money. It is often necessary to take an extreme view in order to find out the justness of a particular line of action. Suppose all women should at once be seized with a fit of extreme economy and proceed to make their own dresses, what would be the result? Untold misery in thousands of families; a whole class thrown out of work, and well-intentioned, struggling girls forced to the street for means of subsistence. Certainly just such a wholesale occurrence is not likely to happen, but do you not see that I am trying to bring out the wisdom of learning to take the middle path?

To get the best results, one must use methods adapted to prevailing conditions and conform in some measure to the customs and habits of those among whom we live, in so far as these customs involve no violation of principle.

To give another extreme case, in telling you of an experience of my own: When we reached Australia on our tour around the world, having just come from India, I could not help but feel the greatest pity for the so-called civilized people, and the same feel-

ing came to me when we reached San Francisco, having stopped for a short time at the Samoan Islands, to think that I was compelled to follow out the cramping conventionalities of civilization. If I had only myself to consider, I could dress and live in the simplest style possible and would advocate this for all. For it is a fact that with the adoption of the conventionalities of civilization by the so-called heathen and savages, have been developed also many of the Western vices. Much of our conventionality is simply a cloak to hide vice, and I am fully convinced that if men and women would live simpler lives much of the immorality of our social life would disappear.

As for dress, look at the simple clothing of the Greeks, for instance; what could be more beautiful and graceful and at the same time conducive to health and morality? However, many things altogether desirable and in every way conducive to health and happiness cannot at present be put into practice. People have to be educated slowly, and to advocate a sudden change would in many instances make the masses of the people cling more tenaciously to their old customs, and even if adopted would bring a shock to trade and cause much misery, as would be the case if every one were immediately to adopt a simpler kind of dress.

On the other hand, I think one of the greatest crimes that civilized people have committed in their dealing with the so-called savage and heathen peoples, has been in endeavoring to force our conventionalities and customs upon them. But to come back to our own country.

No matter how high our ideals may be, or in whatever direction, we cannot expect others to jump at and grasp them at a bound. *No, the loftiest heights are only reached step by step, and as in climbing a mountain, it is necessary to wind round and round and sometimes apparently (to some) to lose sight of the very goal we*

wish to reach, so in seeking to help the masses we must show them as far as we can the next step in advance, and sometimes take what may seem to be a roundabout way—each step must be something they can appreciate and see the possibility of attaining. We must take the broad view and see how much is involved in a simple act like that mentioned in the beginning. And we must understand that in each department of life, and in life as a whole, the beauty lies in the following out of any question along the right lines: *we are in duty bound at least to refer it to the broad principles underlying all right conduct.*

And the following extract from private instructions issued by Katherine Tingley, will carry some idea of the importance she attaches to the details of existence and how every circumstance can be used as an opportunity or made the means of hindrance:

When we see one of our students actively at work in the great arena of our Movement, we may be fanning to life the potent power of the ages for good—or the hidden hells of many centuries. A thought here and a thought there—for good or evil—play their part and seem to vanish, to be but of momentary consequence; but they have life and power and that life is making its record on the mirror of Life as it passes. And in the great march of time you must meet it, line for line, word for word, and then accept the judgment of the Divine Law. There, in the accumulations of thoughts for good may be gathered the inspiration for a world's spiritual life in the future—or a shadow that may blast the hopes of humanity for centuries.

With this picture and lesson in view—taught, not by me alone, but taught and enforced by the Law—let us commence to undo the mistakes of the past, to efface from the world panorama the

picture of our failings. Let us make the poor hearts of our fellows throughout the world, those in doubt, those in the shadows, those in the darkness of their lower nature, the immured criminals, the human outcasts, feel the great purpose of our lives, our trust in the Higher Law, our belief in the divinity of man, our knowledge that there are great, compassionate Souls working to give them, in the deeper sense, the right hand of fellowship.

Can there be a greater joy than that of making all humanity feel the grandeur of that life of which we at rare times have glimpses?

In our determination to do our whole duty all along the line we shall build more wisely than ever before, and make a new Light that shall shine in the Heaven of the New Day and shed its Glory over all. This hope, comrades, is our strength; it evokes in our lives the Divine Warrior side of each of us and makes us soldiers in the mighty army that will march on, on, in spite of all obstacles, into the better time when right shall rule and the Angel of Light shall evermore hold back the forces of Darkness that have for ages and ages impeded the real progress of men. With the thought of such possibilities, and the knowledge that we have the power to bring about hitherto undreamed of conditions, a new courage must arise in our hearts, a new conception of unity among ourselves, and a deeper consciousness of the Divine in Man.

Katherine Tingley is the editor of the *Universal Brotherhood Path*, a monthly magazine, and of *The New Century*, a weekly paper; both dealing with subjects and matters pertaining to the lines of work of the Organization. And practically not a line is printed in either publication that has not passed under her supervision and received the touch of her hand.

The work of construction and improvement in progress at Point Loma in the development of the World's Center of Theosophy incident to the establishment of departments and activities covering a wide range of plans, is all done, even to many seemingly unimportant details, under her personal direction. All plans and systems originate with her. Besides the foregoing, which would overtax the capacity of a dozen ordinary people, she keeps in most active touch with the Organization throughout the world. One who is not familiar with it cannot imagine the labor that this alone involves.

There is a never ceasing stream of demands upon her for direction, advice, adjustment, relative not merely to the functions of the Organization, but which includes every conceivable shade and degree of human thought and aspiration and suffering. With it all her compassion, patience, courage, insight, vigilance, never fail. It is as though they were drawn from an infinite resource and eternally held in play by her indomitable will.

If one had the power to write completely her life for even a few weeks, the people and conditions, and the measures with which she deals with them, he could furnish material for the study of human nature that, assimilated, would establish the universal formula. But in the complex, comprehensive, indescribable nature of Katherine Tingley, standing out above all her qualities and powers, wonderful as they truly are, as the central fire around which the others cluster as lesser lights, is the love of truth and right and justice. It is this which sustains her in her lavish expend-

iture of her energies for the welfare of every living thing with which she comes in touch; and stimulates her to the unremitting warfare she wages against evil in every form; uncleanliness, moral, mental and physical; meanness; egotism; and, worst of all, cant and hypocrisy seeking to hide their vices under the garments of virtue. She has all compassion and every sympathy for one who sincerely struggles against weakness, but she condones nothing. It is this which has made her position so arduous and trying.

Now, as to her autocratic power. Loose and inaccurate conceptions of the broad principles of Theosophy on the part of a few of its easy advocates, laid the Organization open to a host of evils. Misguided enthusiasm in the absence of discriminative understanding on the part of over-enthusiastic members, led to the admission of elements calculated to hinder the purposes of the Movement more than outside attacks from ignorance, prejudice, narrowness, and the like, by putting the Organization in the false light of seeming to endorse and encourage what it most condemned, and causing the many noble workers to be classed in the public view with a few cranks, charlatans, the visionarily inclined and self-seekers.

Persons were admitted who were attracted by such motives as the love of phenomena, the seeking after which the Organization does not endorse; by fancied opportunities for personal ambition and aggrandizement; by the expectation of easy support and money getting; all cloaked under loudly uttered professions of virtue and the avowal of the lofty ideals held by the Organization. It is indeed true that

many coming in with higher motives mixed with these, have profited by what they have learned, and in association with the stronger, purer element have been able to subordinate the baser quality and thereby participate in the benefits and energies of noble living.

But those holding their private ends supreme, deluded by the seeming success which comes with the very opportunities afforded them; and deriving, through the sentimental ideas of brotherhood largely prevailing, an ever-increasing impunity and sense of security, finally actively sought by subtle, secret means to control the Organization. One of these attempts was to turn it into a great political machine in the name of Brotherhood, with high sounding and superficial catch phrases, and in reality for the furtherance of an overweening *penchant* for personal prominence. The moving spirit, signally defeated in his scheme, was expelled by Katherine Tingley and her faithful members, and forced out of the Movement. He left the ranks amid a self-enfolded air of persecution and martyrdom. According to current accounts in the general English press, and also reports in the official Blue Book, recent developments in South Africa seriously implicate him as having also played the traitor's part against his country from the same desire for personal power and for money.

From this more conspicuous case to the most insignificant instances, the same principle has been involved in all internal disturbances in The Universal Brotherhood and Theosophical Society. The form only has varied according to the leading propensities of the personalities respectively

concerned. The necessity of dealing with all such cases, as they developed, promptly; without injustice and shame to the greatly predominating membership of noble, self-respecting men and women; without useless waste of money and expenditure of energy sorely needed by the worthy unfortunate and deserving, whom it is the business of the Organization to aid; required the centralization of authority in some one combining in one nature, wisdom, insight, discrimination, courage, vigilance, compassion. The only one in whom these powers were found to be so combined was Katherine Tingley, to whom William Q. Judge, the former head and life-president of The Theosophical Society and Universal Brotherhood had confided the care of the Movement.

Recognizing this, the Organization, in convention assembled at Chicago, February 18th, 1898, by an overwhelming vote, accorded to Katherine Tingley formally and practically supreme power; and effected a reorganization on this strongly centralized basis.

Without doubt authority in the hands of incapacity is the height of folly. But power exercised by the truly qualified is the most beneficent of all blessings. The wisdom of the reorganization and centralization of authority in Katherine Tingley, has since been demonstrated more forcibly and clearly almost with each succeeding day. Naturally her unequivocal attitude, her persistent, untiring, discriminative crusade against whatever is ignoble or unclean, has made enemies without and within the Organization. Or rather, to speak more accurately, she has

not made enemies, but has simply unmasked those who in reality are enemies to truth and right, who before had concealed their real nature, purposes and practices behind an outward display of high thought and respectability; because, it must be understood, the entire matter is one of principles, only incidentally involving persons.

Katherine Tingley has no enmity towards the individual; he has her compassion. But if he be so imbued with vanity, selfishness, ambition; so honeycombed with immorality; so thoroughly selfish that he will not divest himself of the dominion of such attributes in connection with the work of the Organization, then it is unavoidable that he be affected in the contest against them. So, when any one deliberately chooses to permit himself in his capacity of a member, to be dominated by such and kindred propensities, and is so recognized by Katherine Tingley, and through circumstances developed by her is so shown to be, he is expelled from the Organization, and then turns upon her with all the venom and malignity of disclosed and baffled villainy. In this there is no question of opinion, it is all done on the basis that actions speak louder than words. Frequently, perhaps, the spite is accumulated by the inability of the person involved, after the unmistakable evidence of the *denouement*, to continue to practice self-deception with a false assumption of self-righteousness. The recognition on the part of a coward in whom all sense of manhood is not absolutely dead, of his own pusillanimity, is so intensely stinging that he will resort to any subterfuge, any special pleading, no matter how false and unprincipled, in the effort

to escape the pain. A case, as follows, actually occurred in 1899, to the writer's knowledge. It is given as a type. The President of a Lodge not a thousand miles from here, had been inspired to the endeavors resulting in the attainment of his position, by a love of prominence, to the feeling of which the pretense of high ideals and the oral expression of lofty sentiments were used but as a means to an end. The dominion of such a propensity obscured his judgment and, in the very nature of things, inevitably led him to permit, condone and even foster in his Lodge activities and proceedings subversive of the principles of the Organization, and consequently injurious to the moral life and force of the body, and which had subjected it to criticism and ill-repute on the part of the not well-informed public of its community.

Now The Universal Brotherhood is endowed with an organic life wonderful and unique in its nervous vitality. Disturbing conditions at any point become quickly known at Headquarters, and to Katherine Tingley with her penetrative insight into human nature the disturbing elements are recognized frequently long before the real situation is understood by those even most directly involved. Under the system of centralized organization it is possible for her to institute measures to correct a trouble, or to remove it while yet in germ. The plan is always simple enough and developments rapidly ensue.

In the case in question, the attention of the president was called to the methods and habits of one of his members of local prominence—a man with some power of

speech who could dispense at length high, flowery phrases upon abstract Brotherhood; but whose actual life was a degrading shame. With his ability to discourse in a sonorous voice in humbug phraseology upon what he denominated "occultism," he had drawn into the organization a number of ignorant, credulous persons from whom he demanded and who accorded him a sort of cheap hero-worship; at the same time playing upon the sentimentality and sensibilities of the trusting, credulous females of his clique and extracting from some few of the most gullible an easy money support, sustaining him in his loose conduct.

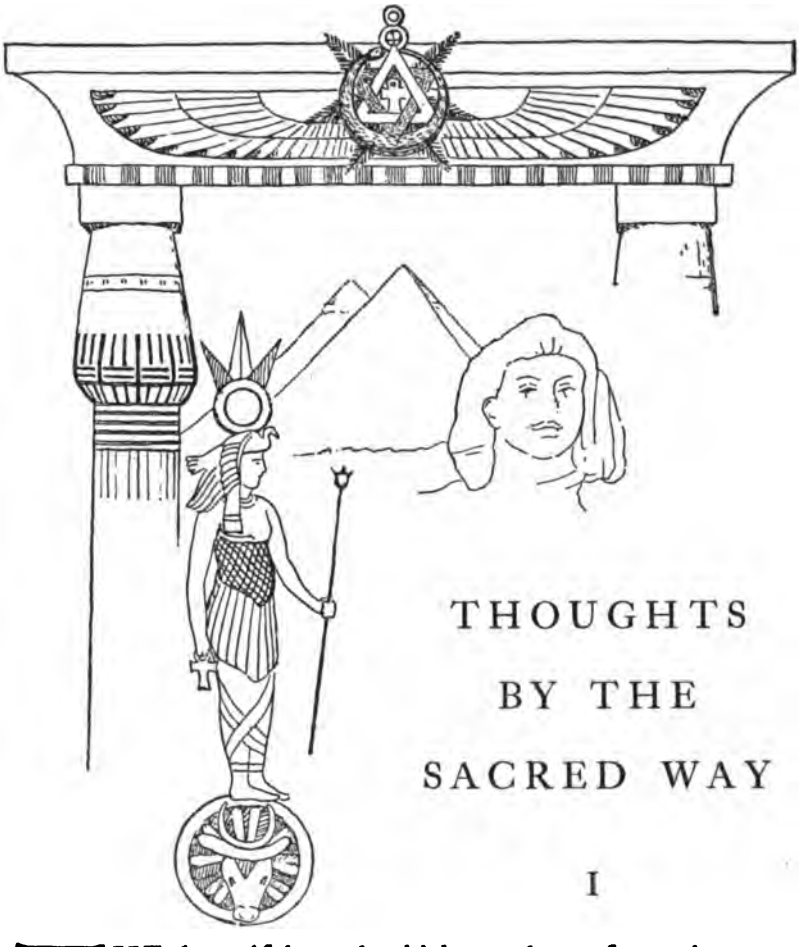
It was the duty of the president to suppress the operations of this man, and to endeavor to prevent his appearing publicly and otherwise as an exponent of Theosophy with the apparent endorsement of The Universal Brotherhood. But the fellow's little following made a greater rub than the president could sustain. The one fear of the loss of personal popularity so clouded his perception and sapped his courage that he lacked the nerve to perform the simple, straight-forward, manly duty incumbent on him as the executive officer; and, failing therein and smarting in self-disgust, his only resource was to resign; and now it so happens that the inimical one who was expelled by the Autocratic Power at the central office, plays upon the vanity of the ex-president and uses him as the tool and mouthpiece with which to vent the spleen of both. Upon investigation it has been discovered since that the two were connected together in some money-making scheme. Of course Katherine Tingley, being the cause of this de-

feat, becomes the target of their enmity. The spectacle presented by such wanton proceedings which outrage truth, justice and honor is a pitiful commentary on the status of human life, in that so shameful a thing can occur or that the community permit it to occur, but it also gives good ground for encouragement. It furnishes the unerring sign that some chicanery or worse has been unearthed and upset. In the light of this all sincere lovers of justice, who by virtue thereof are on the side of right and human welfare, will take at its true value the misrepresentation to which Katherine Tingley and her work are ever and again subjected.

The cause for which she stands and which she furthers, being opposed to evil in every form, cannot fail in its onward progress to call forth the enmity of those who harbor and act in conjunction with the destructive tendencies infesting human nature; or, on the other hand, to summon to united, coherent, effective action all who aspire to make the noble qualities of life the rule and guide of their faith and practice.

From the inception of the organization of The Theosophical Society and Universal Brotherhood, up to the present time, some of the noblest minded and most cultured people of the age have given and do give moral support and financial aid for the furtherance of its work. Among them is General Abner Doubleday, who occupied the position of acting President on the departure of H. P. Blavatsky from America for India, and who, up to the time of his death, was one of its most active and

devoted members. By his will he bequeathed to the Society his valuable books and manuscripts, which now occupy the shelves of the World's Library of The Theosophical Society in America at Point Loma. Although removed from us by death, his name still remains on our official records as a member in good standing and his memory is honored by all the members of The Universal Brotherhood Organization.



THOUGHTS BY THE SACRED WAY

I

THE beautiful road which conducts from the outer gate of the Temple through the inner, and to the Temple itself, is known as the "Sacred Way." Holy influences surround and guard it, and whisper to the Pilgrim treading it, of the sacred way within himself. On the West lies the limitless ocean, whose

peaceful strength commands the troubled mind be calm. The rhythmic roar of the waves, as they roll against the cave-lined shore, speaks to the Soul of life eternal.

Here petty, personal aims and thoughts take flight, ashamed to mingle their transient littleness with the enduring majesty of that sound. To the South lies the spot, destined for ages to support the holy Temple—symbol of that to be built in Silence by the Children of Light. And to the West is seen, elevated on high, the emblem of "Peace on Earth, Good-will to Men," placed here as a beacon light for the World.

The Pilgrim who has found his way to this Sacred Spot learns more fully the meaning of the prayer, "Thy will be done on Earth, as it is in Heaven." Earth, air and sea all hint that *natural* life here is Symbolic, is but the reflection and therefore the expression of the Soul, free, lordly, beautiful. And on this path is told in a language more soulful than words, the journey that each Soul is making on earth, for it mirrors in physical nature the strait and narrow way, which has been found only by few, and which leads to the goal—the temple of Man, which rests in the heart of the Universe. But the emblem of Truth, Light, and Liberation, giving its message to the four winds, is the rainbow of Promise that the day is dawning when not only a few but many shall learn, and say, "I am the Way, the Truth and the Life."

II

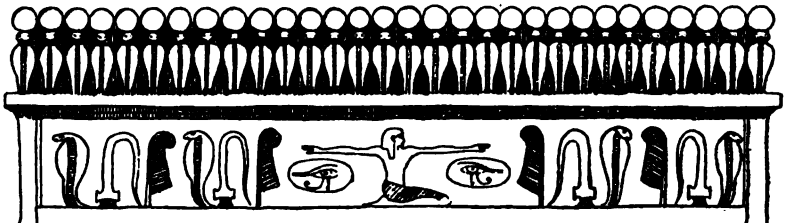
What is the Sacred Way unless it be that Path which leads us to the Infinite; that channel by which and through which all aspirations for higher things must pass; that Jacob's ladder, the golden ladder of hope, reaching from the earth to the highest heavens; that eternal link which connects each offspring to the Eternal Infinite Parent, from the infinitesimal atom to the highest and most complex expression of Being, in fact the very Universe?

To find out the various interblending relations of the parts to the Whole; to sense the Eternal Law ever self-operative; to study it and to live it; to become its agent; to serve it and to receive equal service from it—for Absolute Justice rules the whole Universe—will furnish us with the means to know and to be that All.

But we also have access to all the conditions, physical, mental and spiritual, which in any way separating us from our Living Soul close the Sacred Way and detach us from all that is good, just and true by making us forget that we are a part of that Infinite All, subject to that Infinite, Universal Law which governs the All: as we sow so do we reap, as we reap so have we sown.

There is a happy land—not far, far away—but right here around us. There is a Heaven, not beyond the skies, but right here within us. The Sacred Way is the way of the heart, from all hearts to the great Universal Heart—that constant throb of love which unites every atom of life.

All that do the will of the Law are on the Sacred Way. Not a hair of our heads falls without the will of the Law. Should we not be Messengers of the Law, the very expression of the will of the Law? Truly, we can, ourselves, become the Sacred Way, and help and share in this constant ever-becoming; ever reaching higher and higher, at last to become a conscious, living part of that Infinite Source, which has neither beginning nor end, from which all proceeds and to which all must return.



THE ENEMIES OF THE THEOSOPHICAL MOVEMENT

IS it not true that whatever is evil stands consciously, or otherwise, according to its intelligence, opposed to and arrayed against any and every person, organization or movement which efficiently works for the uplifting of humanity? Is not the beneficial effect of right effort indicated and proclaimed, in exact proportion, by the strength of the opposing force which it calls into action? But if unselfish work for humanity evokes opposing forces into action must it not also be in command of the power to defeat, subdue and re-form that which opposes it? If true in one application it must be in all, in collective and individual life alike.

The present chapter is presented as evidence in answer to these points.

The tragedies encountered in the pursuit of Truth are as instructive as they are pitiful. Indeed "truth"—to the uninitiated—"is stranger than fiction." But does not a deeper compassion give deftness and nerve to the good surgeon dissecting to remove the cancerous growth, that life may continue and expand to fruition?

"A man's foes shall be they of his own household" is a luminous statement, especially when applied to a spiritual Teacher or Cause. But it falls short of the hidden mark at the extreme of its trajectory if it fails to bring from cover those subtle enemies who, from *without* the household, project upon its disturbing members that mighty "psychological" force of concentrated thought, which although ridiculed by the ignorant, is at the same time the hidden origin of their ignorance. Common observation finds the passively good side of human nature psychologized by the positive evil side into a stupefied confidence, from which there are occasional spasmodic conscience-arousings, only to lapse again into a heavier stupor and delusion.

With this possibly enlarged view of the proverb quoted, the field of discovery and presentment is broadened, upon which to array the enemies of The Theosophical Movement and Universal Brotherhood, the traitors to Teacher and Cause—those who, for ignoble gain, personal ambition, from jealousy and revenge, and those who, as agents, either psychologized or conscious, of truth-opposing men and Bodies, have, Judas-like, betrayed both Master and Cause;

false scribes and hypocrites, hiding greed, lust, sensuality and ambition under pretense.

So universal are these weed-like, noxious human growths along the rugged way blazed by the advanced guard of man's progress towards a higher life, that they appear as the outworking of a Great Law, an *evidence of its existence and a result of its power to cleanse, by forcing the secret enemies of man's spiritual progress to reveal themselves in their true character.* In this way are they not compelled to serve the Higher Law, in awakening the right-purposed to a knowledge of "the way of the transgressor," to the end that the ignorant may cease to follow it, and that the lovers of Right may make the path of evil more and more difficult, until its travelers finally turn from it, and seek the flower-strewn highway of unselfishness?

The validity of the presentations of Theosophy and the truth of its ennobling principles are irrefutably proven by its steady, even phenomenal growth and developed power for good, as shown in the brief period of twenty-seven years since its re-appearance in 1875. During that time it has been ceaselessly subjected to malignant and malicious attacks from concealed enemies from within and without its ranks—the former often incited by the latter, and, when thrown off from its healthy, robust system, turning upon it in venomous attempts to destroy from the exterior, the thing which they could not prostitute from within.

These attacks have uniformly and naturally fallen upon the devoted heads of the Leaders of the Movement, and have been led by some from among their followers who

were under the deepest debt of gratitude to them. These ingrates, feeding the lovers of sensationalism, and taking advantage of their supposed nearness to their superiors, have invariably attempted to belittle before the world their moral and spiritual Leaders, their forbearing, compassionate Helpers and Friends, by trying to blacken their characters and good names by accusations of misdemeanors of which they themselves were guilty. These vile and monstrous charges are of fraud, charlatanism and almost every moral crime in the calendar, for, if the Leaders were destroyed, would not these embodied Evil Forces accomplish their purpose of coveted leadership, resulting in the destruction of the Movement?

Such purpose first broke cover through Madame Coulomb, a common person whom H. P. Blavatsky befriended and helped through pity, but who, in an attack upon the character of H. P. Blavatsky, charged the latter with practising trickery and fraud at Madras, India. Significantly countered against such infamous charges, made against this Great Soul, whose life was open to the whole world, stand these facts:

After Madame Coulomb and her husband had been expelled from the Theosophical Society by H. P. Blavatsky for good and sufficient cause, Madame Coulomb stated that "she had a grievance and would have revenge." Her promise of silence, under certain conditions, being indignantly rejected, the subtle misrepresentations of her mind, *not irresponsible*, were widely and anonymously circulated throughout India in orthodox papers, by some Christian

Missionaries. This shameless incident closed, so far as the persons implicated were concerned, by the publication by Madame Coulomb, of a denial of the truth of her charges, ending with, "If my mouth has uttered these words, I pray to the Almighty to shower on my head the worst *maledictions of nature.*" This familiar-sounding phraseology may, if followed behind the scenes, lead to her ecclesiastical inspirers.

While this effort of itself is almost too petty even to deserve mention, yet it is cited to show the disastrous effect produced by the force of hidden persecutors, when acting through a willing though insignificant agent, and the spreading of this evil by the equally willing missionaries, who were *under pay* ostensibly to oppose evil. Due to the subtle working of this force the despairing millions in India have been deprived of the heart-doctrine of the Wisdom-Religion, once known to ancient India. Since H. P. Blavatsky left India, they have been told little more than the *intellectual husks* of Theosophy, until 1896, when the present Leader, Katherine Tingley, visited that country and there rekindled the fire of Theosophy in many places. By a cold and heartless intellectualism, Theosophy had been robbed of its fire of life-giving force, pure burning love and helpfulness, highly adapted to a hopeless but most intelligent, receptive people. They, crying for "bread" had been austerely given a "stone" by a tool of their own astute ecclesiastical dominators under the guise of a friend from the Theosophical Movement.

H. P. Blavatsky had at one time a follower, a Mrs. Besant, who failed to use her opportunity to subdue that dominant personal ambition, which was so marked in her public life before she entered the Theosophical Society, and which later prevented her from doing good work for humanity, through her desire to place herself in the position of a Teacher. Had she done this and followed the selfless example of H. P. Blavatsky and of the latter's successor, William Quan Judge, Mrs. Besant might have in time become an efficient exponent of the Heart Doctrine of Theosophy, an understanding of which alone can save man from physical, moral and spiritual retrogression, coming through the open door of his own selfishness.

With a germ of this doctrine in her own heart she would have been saved from being ignored by the faithful followers of H. P. Blavatsky for bringing charges against a brother which she could not sustain.

And after he, an innocent, high-minded, compassionate man, silently declined either to defend himself against her most violent and persistent attack, or himself to counter-attack on well-known and most vulnerable points in her work, a desperate effort was made to spread the preposterous accusations before the wholly misinformed public, in order that its ignorance of the real nature of the case might be enlisted to destroy the public career of an innocent man, and so clear the way to hoped-for leadership! Yet, the short-sighted course, blindly pursued by her for the accomplishment of her ambitious purposes, re-

gardless of consequences, actually tended more to the destruction of the Cause she professed to serve, than to the fulfillment of her aims.

Brushing aside hoodwinking technicalities, such a course must necessarily have been the result of one of two mental conditions: either conscious and willful wrong purpose, or gross misjudgment; but whichever is true, it forever disposes of the question of Mrs. Besant's fitness as teacher or leader, and leaves her self-stranded among the chief individual or *agent* enemies of Theosophy.

The pity of it all is, that in the world's present condition of spiritual uncertainty, and its desperate and therefore blind seeking for the truth, many, in undiscriminating innocence, are attracted by the cold, hackneyed, intellectual presentation of Theosophy to follow a personified mental delusion, until finally they lose faith in their wandering guide and fall back into materialism, though a few, seeing their error, turn and enter the pathway of truth and purity.

Passing the regular arrayed order of enemies, to call later Professor E. Coues as evidence on an important fact, we move by the untimely death of W. Q. Judge as the direct result of the shameless, almost fiendish persecution which he suffered, to take up the onerous work—as an act of duty—of exposing the machinations of the enemies of the Movement who operated during the early part of the Leadership of Katherine Tingley, who succeeded W. Q. Judge in March, 1896.

At the death of W. Q. Judge, the conditions of *Sentimental Brotherliness* then most dominant in the Theosoph-

ical Society, gave several so-called "prominent workers" opportunity to foist upon and build up within the Society personal ambitions and schemes for later harvesting. All of these, while being fully known to and guarded against by the wise Leader, could not be dealt with immediately, owing to the condition mentioned, but their actions were soon manifest to many and were corrected by the Leader for needed general instruction and then checkmated as a further saving lesson.

The effect of these patience-trying, compassionate efforts is today plainly evidenced in the alertness and vigor of The Universal Brotherhood and Theosophical Society throughout the world, in its freedom from physical and moral rottenness, and the sensuality, selfishness and personal ambition prevalent in so large a degree in the outside world. The results of this attitude of The Universal Brotherhood are now seen and felt the world over, in the ceaseless activity, the fearless, stern, yet joyous, courage which predominate in every department of the Organization's vast work; these noble qualities which come *only* to those who consciously and with full Will, serve the Truth.

Owing to his connection with English members through the incident of birth and for other reasons, the Leader had installed a certain member as President of the Theosophical Society in America, a wise act in view of the prevailing conditions. Never did a man have greater and more favorable opportunity to develop the true side of his nature, and become an efficient helper of humanity. By

virtue of his position, he should have benefited by the association with his ever helpful, wise and compassionate Teacher and true Friend. Her great heart, knowing and taking upon itself to bear with the weaknesses of all, ever labors to upbuild the noble and true in whomever she contacts, doing this with such persistent and kindly force, as to awaken even a latent spark of grateful response remaining in the heart of the most hardened criminal.

For the benefit and safety of the work, this person, with others, was by the Leader included in the Theosophical Crusade around the world in 1896.

On the completion of the Crusade on its return to America, a small faction was found secretly active, composed of a handful of the members, who had won the keen attention of the new Leader by their suspiciously ostentatious professions of loyalty when she first appeared among them. The *virtue* of *ambitious necessity* had evidently operated through the foreign mails!

Failing utterly in these attempts to destroy the present Leader in order to make room for the waiting aspirant, and meantime burdening the offended air with obsequious and grotesque protestations of loyalty and devotion, the plot was forced to uncover itself to the light of searching, honest observation. This compelled a retreat, and the assumption of a certain misfitting, sanctimonious respectability, in an ill-judged attempt to create a division and gain a following among the discerning members of The Theosophical Society and The Universal Brotherhood which had now grown to man's estate.

The last and most desperate attempt to depose the third Leader and to disintegrate the Theosophical Movement signally failed, and the small lot of plotters, gathering to themselves a few others of like character, through natural gravitation, betook themselves to their own congenial comradeship, until the question of who should be "Catiline" arose. Then disintegration quickly ensued to make room for each traitor to become a Leader—of himself—into public disgrace and exposure of the moral weaknesses which now, lacking self-control, unfitted all of them for further membership and removed them from The Universal Brotherhood. For this Organization teaches and self-compels every member honestly and persistently to act and work for that purity of life and thought which manifests in love for one's fellow-men, for that spirit of mutual helpfulness and subordination of selfish interests which alone will bring man to the sense of self-respect, a responsibility and a knowledge of his own soul, with its God-like powers; and, finally, it teaches him to seek the reformation of humanity on lines of right living, enabling it to *save itself* from its own devil of selfish fear and lust.

The person who led this attack having so egregiously failed, betook himself to South Africa, where his methods for obtaining prominence as an agitator in the English-Boer trouble, have been condemned in the Blue Book of the British Government. He was found to be the receiver of a large sum of money from the Boer authorities for his services to the enemies of his country.

So this plot—which had a political trend, and aimed to involve the Organization in work entirely outside its scope and objects—this infamous scheme of a meager few, ambitious, conspiring incompetents, threaded its way through the time-worn, self-exposing, malicious and anonymous secretly-circulated charges of unspeakable nature against the character of the Leader, from the time she was a babe in arms up to the writing of their undated, unsigned disgraces to manhood. Vigorous attempts were made—and still continue—to enlist a certain class of journalism in their onslaught against Womanhood, Purity and Truth; but the slanders were so libelous and ridiculously self-exposing in character and matter as to be utterly outside the range of even the most degraded scandal-mongering publications, *which fortunately are not very numerous.*

It is a deplorable fact that the demand for sensationalism should find purveyors in the press while humanitarian work of the greatest importance so seldom receives notice unless some friction arises sensational enough to amuse the idle. Not long ago an incident came to the knowledge of the writer which illustrates this wretched state of things. An able lecturer was announced in one of the largest cities in America to speak upon an important philanthropic subject of vital consequence, and notices were sent to the leading papers. One editor was seen personally. In courteously declining to report the instructive meeting he explained, "This meeting will not interest our readers; but, of course, if you should have any *scandals* among your managers we should be quite willing to write them up"!

Though no journal was found scurrilous enough to print the abominable charges against Katherine Tingley, these inhuman efforts have not yet ceased, for wherever Theosophy conflicts with the interest of a man and that man is lacking in true principle another enemy is added to the class we are dealing with.

Surely, "they have their reward." Time is now the quick adjuster; and by its silent, powerful influence, all things are made to assume their true relations and proper proportions.

Belonging to another class of enemies was Professor Elliot Coues of Washington, D. C., who is now dead. He was popularly credited with the possession of a somewhat brilliant mind, exhibited to a high degree while he was a professed member of The Theosophical Society and under its energizing influence. But after his ambition had led him to forswear himself, and traduce the Teachers he had recognized and accepted as an intelligent, sane man—after this degradation of his own intelligence and moral worth, an examination and comparison of his life and productions, and of the physiognomy of his middle life with that of his later days, gives evidence of a significant deterioration after his expulsion from the Society.

If these pregnant suggestions contain even the germ of truth, what a field is opened for honest, intelligent investigation and Christ-like work. The basis of every thought and deed is removed from the plane of exterior, visible, material, impermanent *effects*, onto the field of interior, permanent *causes*, the realm of the Soul! *Brotherhood leads towards, and not away from, the Soul of things!*

Pursued to a legitimate conclusion, it shows the possibilities of *an almost supreme power, in the cultivation of forceful, determined work for Humanity.*

But think you that potent psychological power is unknown and unused by those *inner* Bodies of men who, to maintain and expand their self-centered, temporal and spiritual domination, are today using immense forces like fiends to destroy whatever hinders their work, using them to set man against man, nation against nation, and to plunge the world, as is being done today, into causeless and cruel war?

For the truth of this statement, look behind the now thin gauze of the *seeming*, going even no further than the world's public Press, and the *Real* will be found in its hideous deformed strength. For it is growing bold with success, even in the world's Refuge—America!—a success not won against opposition, but because of apathy and mental torpor. Do not these evil "psychologists" use its silent power to win first what they would ultimately destroy? Fired by self-seeking, dominant purpose, conscious of having this power, they incessantly use this subtlest of methods. Selfish purpose, which to a degree is resident in all, is a million times emphasized in such Bodies, organized for the domination of mankind.

Of such is the Household of Evil constituted, of the Enemies of The Theosophical Movement which, led by Katherine Tingley, has for its sole Purpose, the Uplifting, Ennobling and Liberation of Humanity!

Casual examination shows all degrees of intelligent and unintelligent individuals, and combinations of varying im-

portance, from time to time attacking this Movement; but the similarity in purpose and method proves to the discriminating mind, *that each and all are the ignorant or more or less conscious and willing tools of the one, concealed, psychological Entity of Evil herein exposed, and that It in turn is but the intelligent tool of the Force of Evil which has ever contested with the Great Unconquerable Spirit of Right, Justice and Progress.*

We, of The Universal Brotherhood, own to such Royal Parentage, and under the guidance of the three worthy representatives of Right, Justice and Progress, H. P. Blavatsky, W. Q. Judge and Katherine Tingley, we shall *seek, find and forever establish the Great Square of Truth,* within which all humanity shall finally be gathered—even these our enemies.

GROTESQUE THEOSOPHISTS

I

THE grotesque is ever present in human nature so long as it remains unregenerate; and, until man becomes perfected, we shall always find deplorable specimens wherever there are men, no matter how lofty the ideals they profess nor to what organization they belong. If all societies were to be judged by the erratics, egotists, faddists, emotionalists, "teachers" and practitioners of mental sensualism—degenerates—contained on their roll, it would be but a lamentable and discouraging prospect for any of them. But although The Universal Brotherhood was at one time afflicted with a few such, yet through its strenuous efforts to spread Brotherhood throughout all the world, it has reached a point of discernment as a body which causes anyone who enters to discover himself by his own acts. People do not slough off their peculiarities at once upon entering this Organization, yet in it is a certain quality pertaining to the Light and the Law of Justice through which the air becomes cleared in a very short time. It is, as it were, a chemical laboratory where hidden and hitherto concealed potencies are discovered. If the Organization has one thing more than another to congratulate itself upon, it is in this connection, for what existed in it as a miniature picture of the hidden evil, which is eating out the life of

humanity today, was brought to the surface, exposed and eradicated.

We would respectfully but strongly deprecate the practice of making Theosophy responsible for all the fads and foibles of those who take up its study, or of those who use its name. These fads and foibles were learned in the world, and Theosophy sooner or later eradicates them. We do not denounce a Home for Inebriates as a place where people are incited to intemperance because we find inebriates there, nor are we surprised to find sick people in hospitals. So among the earnest, devoted Theosophists there may be found a few who have entered from more or less sincere motives, but not availing themselves of the help given to all, having permitted their lower natures to gain the ascendency and seeking to exploit some idiosyncrasy, they appear as cranks who occasionally bring discredit upon the Organization.

What is true of all societies, moreover, is true of The Universal Brotherhood in a particular sense. For the Organization is, and has been in all its past stages, a forcing house of character. In it men call forth the latent powers of their nature and the impurities are thrown to the surface like a scum, but this is, in successful cases at any rate, only the preliminary to a thorough skimming which shall remove those impurities altogether. In tropical climes where the heat and moisture force every germ into luxuriant growth, we may expect to find, amid the stately trees and gorgeous blooms, some grotesque forms and bulbous protuberances and an occasional queer and poisonous fungoid

growth. Though these are for the most part short-lived and swell up rapidly but to burst, they may attract more attention than they are worth and give the superficial observer an erroneous idea of substantiality and permanence.

Foremost among the little weaknesses of men is the craving to rule, domineer and direct; and we must not be surprised to find that people with this failing from time to time endeavor to find a field for their ambitions among Theosophists. These may conceal their motives for a time *until by crafty planning or loud professions they have acquired influence.* Then they labor insidiously to attract members around themselves and at the same time to undermine the authority of the real Leaders. Eventually they are found trying to create a disaffected faction and, underestimating the intelligence of the great mass of the loyal members, they attempt by a *coup d'etat* to usurp the reins of government, only to discover that they and their little following have removed themselves from the Society and become a separate little body which ever after seeks to destroy the original Body until the forces of hate disintegrate and scatter them. This phenomenon is surely common enough in every department of human life to be easily recognized as the inevitable outcome of human weakness; and the fact that it has befallen in The Universal Brotherhood should be no reflection upon the real work or the true workers. There are still a few ambitious egotists calling themselves Theosophists, some of a more than usually marked and grotesque development; and unfortunately there are gullible people among the public ready to be imposed upon by them.

Vanity is another radical defect of character, also to be found blooming in weird and fantastic forms among people calling themselves Theosophists. It takes the form of a desire to be thought a great and wonderful occultist having secret powers and special privileges. The patient goes about with a rapt and mysterious air, claims to have had unique privileges and opportunities in occultism before he joined the Organization, and to have joined it in obedience to his private instructions—just to encourage it. He gathers around him a little circle of admirers, usually gullible women and others easily imposed upon, seeks to establish a lodge of his own wherein ("as we are all sensible people here") he can "give knowledge" that he would not venture to give out elsewhere and which nobody but he could give out. He "precipitates" messages, from the Himalayas, has communications from a special secret source, is a reincarnation of some great Teacher, and so forth!

It would be a laborious and unwelcome task to describe all the various strange growths that are to be found on the luxuriant margins of such a vigorous and earnest Movement as this. Cranks and specialists of all sorts try to use the force of the Organization as a means of airing their hobbies, and we find Bacon-Shakespeare Theosophists, Fruit-and-Nut Theosophists, and so on. A certain class of people who have failed to gain their ends have even tried to insinuate the tawdry and noxious blooms of "soul-affinity" under the cloak of Theosophy. Greed is never at a loss for means of enticing money out of the purses of the too amiable.

But despite these examples of crankism and folly, the wise will discern the genuine life within that has forced them to disclose the evil in their nature.

Without the saving grace of a sense of humor, it is impossible for anyone to preserve a healthy mind in this age of complicated vanities and follies. We can see in the Grotesque Theosophists the opportunity for a hearty laugh as well as the profitable study of the weaknesses lying latent in human nature.

II

The Theosophical Society in the past offered a peculiarly rich field for the exploitation of the ambitious. The reason for this will appear later.

In the early days of the Society, when its teachings were entirely new to the Western world, and only in the beginning of their assimilation by its members, he who had the completest grasp of those teachings on their intellectual side stood in the front, being an exponent of the philosophy both to the public and to those members whose intellectual grasp was less than his own.

Many of these men were ambitious, but there was nothing specially grotesque about their efforts to obtain recognition of their intellectual power.

Gradually, as the spiritual aspect of the philosophy came more and more to the front, the purely intellectual student became of less account, and the man of ambition

had to take another line if he desired to excite the deference formerly paid to merely intellectual power.

At that point arose two distinct classes of grotesques—the worshipers at shrines and the worshiped occupants of the shrines.

For it is clear that since Theosophy has to deal with the Universe, a complete study of it must include forces and states of consciousness called mysterious because they are out of the ken of the man who has not especially occupied himself with them practically. They belong to the man who aspires to know the laws governing his own nature and the possessor of them is *ipso facto* the Teacher of those who have come to feel their need of the same knowledge. It is a fashion among recent writers of romance, beginning with Bulwer Lytton in his *Zanoni*, to deal with these things, though in almost all cases their treatment is either superficial or false or both.

The possessor of Nature's inner secrets by no means always corresponds to the mysterious hero of the romances. Remembering this we may take up the study of the two main classes of grotesques.

First there was the worshiped, always posing as the mysterious hero of the romances, thinking the urgent craving of his vanity to be power, thinking all others to be in constant awe of the mystic heights on which his soul dwelt, or to be in constant reverential speculation as to his whereabouts, thoughts or acts, with what deep and mysterious motive he did or said this or the other; half finishing sentences, sitting in company with half-closed

eyes and starting when spoken to, hinting at things he might say but dare not, avoiding the society of men of common sense and seeking that of a select circle of the worshipers, consisting of negative men and sentimental and gushy or romantic women content to sit rapt at his feet.

Then there were those who looked at you with large, vacant eyes, and presently knew and told you of your own past incarnations.

There were those who were wise on "auras," saw a golden light over your head and predicted that you had a vast future in the domain of the occult, and endeavored to show how you could reach heaven Theosophically by aid of a stereopticon. Or they saw "presences" in the room and noted near whom they were standing.

There were those who appropriated as their past incarnations every notable person in history of either sex. We have already heard of five claimants to Mary Queen of Scots.

There were budding (and full-blown) promoters of the pernicious teachings of "twin-souls," "soul-mates" or "spiritual counterparts," held by various degraded schools of false mysticism in different parts of the world; such were always finding their "spiritual" sister or brother, but these "spiritual" relationships usually had a way of coming down a plane or two.

There were hypnotists, and healers and healers.

One or more of the above list tried to find their way into most of the Lodges.

Then there were the worshipers, who quoted these people as authorities, who listened to their various wisdoms,

sat in mute awe, forewent their own power of thinking in their utter negativity to the afore-described "teachers," and in their plastic humility, docility, gullibility, timidity and stupidity must certainly rank as one of the classes of the grotesque in Theosophy.

There were two subdivisions of them. One, real, but foolish, seekers after truth who had forgotten that common sense and healthy, strong judgment are the ways to it; the other, seekers of the marvelous, who in their attempt to gain the powers they attributed to the mystery-men insulted and stultified their own souls.

Both these classes, in their worship of the mystery-men forgot that the attempt to get wisdom and power, and the attempt to get notice and adulation and the sniff of incense run in contrary directions and exclude each other. To try to gain adulation is to become negative to the opinion of others; to continue this is to become negative in every respect, fearful, even obsequious. But the intelligent seeker, though he gains a certain divine humility, becomes more and more positive. And as he knows that he who says he has a secret has given away half of it, he draws no attention to his knowledge, only helping with it those whom he knows will be advantaged thereby in the path to their own souls.

There are but few "cranks" in the Society now, in fact it is not known that there are any at present.

The workers accord each other respect according to the amount of work that each does and the unostentatious way in which it is done. They do not think that because

a man is a good speaker or even a clear thinker he is necessarily worthy to take rank as a teacher. If there is an aristocracy it is one of character, work, unselfishness; not of talk or pretence. In other words there is a general healthy atmosphere of work and comradeship and common sense. Mystery-mongers and mock-heroes cannot thrive in the field of true Theosophic life.

NOTES
ON THE CONSTITUTION
OF THE
UNIVERSAL BROTHERHOOD

THE Universal Brotherhood is the most remarkable Organization on earth. Its Constitution is as remarkable as itself. The position of its chief officer, entitled the "Leader and Official Head," is just as unique as is the Organization itself and its Constitution.

The most remarkable thing about the position of the Leader and Official Head is the unlimited power which goes with it insomuch as the affairs of the Organization are concerned.

The holder of this position appoints and removes all officers at discretion, admits people into membership in the Society at discretion, has equal power as to removal, and has sole power as to the direction of all the affairs of the Organization.

The body is now attracting widespread attention, everything that it has originated is being copied—magazine articles, with words and phrases transposed—the use of names and ideas expressed in other forms. At the same time its

methods are being studied and used as models. This last is well, and as it should be, for they are a fit type for all government.

No system is creative. It is merely a channel through which force is applied. It cannot make either good or bad force; it can only modify. This is true in regard to government. No system can create good or prevent bad government. Each government is, and always will be, an expression of the life of the people. This expression can be best given to it through a free and unhampered agent. An agent with autocratic powers is the most free and most unhampered. Such an agent is the Leader and Official Head of The Universal Brotherhood.

The history of the Organization already has demonstrated the wisdom of its methods. They are bound to serve, more and more, as a model for all government.

THE ARYAN THEOSOPHICAL SOCIETY

THIS Branch of The Theosophical Movement was founded by William Q. Judge and officially formed in New York in the year 1883, with the idea of cementing together New York members of the Parent Society, founded by H. P. Blavatsky, William Q. Judge and others in 1875. A great many had joined the original Body under the impression that it was merely a new kind of Spiritualism and, not comprehending its deeper aims, had then retired, but some staunch ones remaining, this Branch was formed and has grown gradually.

From the date of its inception as the Parent Society it was, to a marked degree, the synthetic center for the American work of The Theosophical Society and Universal Brotherhood.

The vital importance of The Aryan Theosophical Society to the American Section primarily, and also to the whole Movement, arose from the fact of its being located in New York City, the commercial center of America, and from its

being the Lodge or Branch to which William Q. Judge belonged and of which he was President.

The history of The Aryan Society in a peculiar manner parallels the history of the entire Theosophical Organization. It was at first composed of a small number of people and for a long time struggled on in the midst of difficulties due largely to lack of means, and to the general misunder standing of its purpose on the part of the public and of many so-called Theosophists. That The Aryan Society achieved a prolonged success and contributed mightily to the advancement of the whole work shows what can be done by courage, loyalty and indomitable will displayed by a small but earnest body of people, headed by a wise and discriminative Leader.

In the early days of this Society, when it met in Mott Memorial Hall, Madison Avenue, New York, William Q. Judge was its life, and often was alone at its meetings. These early meetings are remembered with great pleasure and strong affection by those who had the good fortune to take part in them; for the number present being few, all were drawn into close contact with W. Q. Judge, and so had the benefit of his knowledge and wisdom, a knowledge and wisdom which these people at the time, even the most enlightened of them, appreciated but at a tithe of their real worth.

In time the members of The Aryan Society established a Headquarters for the American Section at a small office on Nassau Street, New York. Here Mr. Judge worked faithfully and nearly unaided, snatching hours, half hours and moments from his business to attend to Theosophical mat-

ters. It was here that *The Path*, the Theosophical monthly, now known as the *Universal Brotherhood Path*, was started; W. Q. Judge was editor, contributor and business manager.

Eventually W. Q. Judge drew about him a small body of comparatively faithful helpers, some of whom have remained faithful to the present day. This enabled him to take larger and better offices for the Headquarters of the Theosophical work in America, in Park Row, where they remained for a short time and then were transferred to a more attractive place which was found in the Vanderbilt Building, on the corner of Nassau and Beekman Streets, New York.

The momentum, however, of the work had become so great that the accommodation soon became inadequate, and to meet the growing demands of the work The Aryan Theosophical Society purchased a large building situated at 144 Madison Avenue, in the most central portion of New York City. This move was made less for the benefit of The Aryan Society than to assist the entire Organization in America. The Society was incorporated in the State of New York, March 26th, 1890.

Later on, February 18th, 1898, when The Universal Brotherhood was formed and The Theosophical Society became the Literary Department of that Organization, the building at 144 Madison Avenue became the Headquarters of The Universal Brotherhood and Theosophical Society throughout the world, remaining thus until the Headquarters were removed to the permanent location at Point Loma, California.

From the above resume it can be seen how important a part The Aryan Society played in the work of the whole Organization.

After the death of W. Q. Judge, when enemies within and without the ranks worked so persistently against the Theosophical Movement, The Aryan Society, being at Headquarters, had to stand the brunt of the attacks, but the members, united under their masterful Leader, Katherine Tingley, came out victorious and with honor. Its loyal President, E. August Neresheimer, contributed in no small measure towards building up The Aryan Society; he stood from an early date faithfully by William Q. Judge and unwaveringly supported his successor.

In connection with the other work conducted from the Headquarters in Nassau Street, and later at Madison Avenue, were The Aryan Press and The Theosophical Publishing Company. The Aryan Press played an important part, it being used solely for the work of the Society and serving a purpose, the value of which cannot be over-estimated. At the same time The Theosophical Publishing Company was formed by William Q. Judge for the purpose of publishing standard Theosophical works, magazines, booklets, pamphlets, Branch and Oriental Department papers, etc. The Publishing Company was always a discriminative selector of Theosophical literature, refusing to issue works of a pseudo-occult and misleading nature.

The culminating time of the work of The Aryan Theosophical Society in New York came in the year 1900 when the Leader, Katherine Tingley, moved all the im-

portant activities to Point Loma, California. The Aryan Society, which had with incomparable loyalty supported all the progressive moves of the Leaders, entered upon the change with the true spirit of support and with great enthusiasm.

The members of The Aryan Theosophical Society on February 8, 1900, at a meeting held specially for that purpose, resolved to build a Temple in honor, and to perpetuate the names, of William Q. Judge and Helena Petrovna Blavatsky as a mark of love and reverence for them. On February 9th, 1901, final resolutions were passed authorizing the sale of the New York property, the proceeds to be devoted to the building of this Temple at Point Loma, since erected under the superintendence and from the designs of Katherine Tingley and named the Aryan Memorial Temple.

How great a change has been made in the presentation of the teachings of Theosophy to the public during recent years! In continuation of The work of the Aryan Society in New York, various demonstrations of the work are given in the Aryan Temple at Point Loma, and large public meetings are held regularly in the City of San Diego. By this means large numbers of people have presented to them the truths of Theosophy by students who have been trained under the direct supervision of the Leader, thus insuring a correct exposition of the tenets and doctrines of Theosophy.

In the history of the work of The Universal Brotherhood and Theosophical Society there was never a

more joyous time than that which marked the moving of the Headquarters in New York to the World's Center at Point Loma, the culminating effort in the closing year of the Nineteenth Century. Those who took part had worked hard through many disappointments and could hardly realize that they were the fortunate participants in an event which itself was a confirmation that this momentous work for humanity had reached the point of assured success.

As in The Aryan Society so in the Society at large, both have had their vicissitudes. There were those who could not appreciate its principles nor its progress; they have disappeared to travel on other paths, while those who remained have been rewarded by seeing the work firmly established at the commencement of the New Century. Through these many years of preparatory labor they have been tried and not found wanting, and now stand as guardians and protectors of The Theosophical Movement.

Children of
Light, let us go
forth into the world
and render noble
service to all that
live.

QUOTATIONS

FROM THE TEACHINGS OF

H. P. BLAVATSKY, W. Q. JUDGE, AND KATHERINE TINGLEY

Helena P. Blavatsky

IF the danger [of the degeneration of The Theosophical Society into a dogmatic sect] be averted, then the Society will live on into and through the Twentieth Century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. . . . If our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the Twentieth Century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices

and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an Organization waiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what The Theosophical Society has achieved in the last fourteen years without any of these advantages [this was written in 1889], and surrounded by hosts of hindrances which would not hamper the new Leader. Consider all this and then tell me whether I am too sanguine when I say that if The Theosophical Society survives and lives true to its mission, to its original impulses, during the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the Twenty-first Century in comparison with what it is now.

* * *

WERE the Churches themselves not carried away in the flood of negation and materialism which has engulfed society, they would recognize the quickly growing germ of the Christ spirit in the hearts of thousands whom they now brand as infidels and madmen. They would recognize there the same spirit of love, of self-sacrifice, of

immense pity for the ignorance, the folly, the suffering of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages: and which is the light of all true religion and the lamp by which all the Theosophists of all times have endeavored to guide their steps along the narrow path that leads to salvation—the path which is trodden by every incarnation of Christos, or the spirit of Truth.

* * *

THE people have educated themselves to ask "Why?" And they will have an answer or they will reject the Church and its teachings, for they will not accept authority. Religion and its principles must be demonstrated as mathematically as a problem in Euclid. But are they (the clergy) able to do so? Are any of the Church dogmas worthy of any of the tenets of Christ's Sermon on the Mount, or the similar utterances to be found in all religions?

* * *

MANY people are in doubt whether religion is a human institution or a divine one. This because the Church has lost the "Keys" to the "mysteries of the Kingdom of Heaven," and is unable to help people to enter therein.

* * *

THERE is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives

and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the universal religion *can only be one* if we accept the real primitive meaning of the root of that word. We Theosophists so accept it; and therefore say, we are all brothers—by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—*i. e.*, to the religion which suits each of us best—let us unite to form a practical nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

* * *

EVERYTHING in the Universe, throughout all its kingdoms, is conscious, *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognize—of consciousness, say, in stones, we have no right to say that *no consciousness exists there.* There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles

therein the mediæval *Nominalists*, for whom it was the Universals that were the realities and the Particulars which existed only in name and human fancy.

* * *

OF these three men who were at first regarded as quacks (Mesmer, Cagliostro, St. Germain), Mesmer is already vindicated. The justification of the two others will follow in the next century [the Twentieth].

* * *

SCIENCE teaches us that the living as well as the dead organisms of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, ærobes, anærobes, and what not. But Science never yet went so far as to assert, with the Occult doctrine, that our bodies, as well as those of animals, plants and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock and man—is more and more clearly shown. The physical and chem-

ical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life.* Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious life, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being, a mystery, in short, that will receive fuller attention elsewhere.

* * *

GEMS FROM *THE VOICE OF THE SILENCE*
BY H. P. BLAVATSKY

Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

Give up thy life, if thou wouldst live.

The Wise Ones tarry not in pleasure-grounds of senses.
The Wise Ones heed not the sweet-tongued voices of illusion.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou spurest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.

Let thy Soul lend its ear to every cry of pain like as the Lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O beginner, to blend thy Mind and Soul.

False learning is rejected by the Wise, and scattered to the Winds by the good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd, the "Doctrine of the Heart" for

the elect. The first repeat in pride: "Behold, I know," the last, they who in humbleness have garnered, low confess, "thus have I heard."

"Great Sifter" is the name of the "Heart Doctrine."

The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic heart.

True knowledge is the flour, false learning is the husk.

Sow kindly acts and thou shalt reap their fruition. Inaction is a deed of mercy becomes an action is a deadly sin.

The Dharma [Doctrine] of the "Eye" is the embodiment of the external and non-existing. The Dharma of the "Heart" is the embodiment of Bodhi [true, divine wisdom], the Permanent and Everlasting.

Have patience, as one who fears no failure, courts no success. . . . . Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which in thee KNOWS, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.

Step out of sunlight into shade to make more room for others.

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Be humble, if thou wouldst attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.

The way to final freedom is within thy SELF. That way begins and ends outside of Self.

The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart.

THERE is a road steep and thorny, beset with perils of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail there are other lives in which success may come.

WILLIAM Q. JUDGE

REMEMBER this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an inner meaning—and as you learn their import, so do you fit yourself for higher work.

* * *

THIS is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible.

We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage has to endure in his bodily frame that which belongs to it through Karma.

* * *

"MANY are called but few are chosen," because they would not allow it. The unchosen are those who have worked for themselves alone; those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money, and the ability to give good help to Masters' cause, long ago defined by them to be work for mankind and not for self, but have not used it thus. And sadly, too, some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed, they were inside the

door, the lines faded out, and other names flashed into view.

* * *

THE power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind.

* * *

THE Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has a sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for persons to join this body, and a wiser yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every Theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth will

know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would today be better and more able to inform its separate units while it resisted its foes, . . . and, whether they will believe it or not, the Society had died long ago, were it not for her. —(*Dated March, 1888*)

* * *

THREE GREAT IDEAS. Among many ideas brought forward through the Theosophical Movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause—in the sense of an enterprise—called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing.

The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, when he said that we must be perfect even as is the Father in Heaven. This is the idea of human perfectibility. It will destroy the awful theory of

inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the great Helpers of Humanity —those who have reached up to what perfection this period of evolution and this solar system will allow—are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. Blavatsky so often said, *living men.* These Helpers as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

* * *

OUR philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

HOW unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them? We only escape one kind to immediately fall into another. . . .

Thus we see that it is a mistake to say—as we often hear it said—"If he only had a fair chance; if his surroundings were more favorable he would do better," since he really *could not* be in any other circumstances at that time, for if he were it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these [coverings—the circumstances of our lives] are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

* * *

WHAT then is the panacea finally, the royal talisman? It is DUTY, Selflessness.

* * *

LET me say one thing I KNOW: Only the feeling of true brotherhood, of true love towards humanity aroused in the soul of some one strong enough to stem

this tide can carry us through to the close of next century and onward. For Love and Trust are the only weapons that can overcome the REAL enemies against which the true Theosophist must fight. If I or you go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we will fail. Let us search our souls well and look at it as we never looked before. See if in us is the reality of the brotherhood which we preach, and which we are supposed to represent. Let us remember those famous words, "Be ye wise as serpents but harmless as doves." Let us remember the teaching of the Sages—that death in the performance of our own duty is preferable to the doing by us of the duty of another, however well we may do the latter; the duty of another is full of danger. Let us be of and for peace, and not for war alone.

KATHERINE TINGLEY

IN briefly touching upon the subject of Spiritual Knowledge and how to gain it, one finds oneself thinking many ways before one can know the platform on which to stand—the firm basis to work from. For we all know that in the past numerous plans have been out-

lined by the great reformers of the ages—and millions and millions of books have been written, each declaring the one special way of finding spiritual knowledge.

False teachers have made glowing pictures that they might hypnotize the brain-mind and so attempt to work out their selfish schemes.

To me it seems that the outreaching of the human mind, the moving away from the central source of one's inner life and from one's duties close at hand, has, literally, wrecked thousands of the human family, and prevented spiritual growth, prevented men from finding the real key that opens the door to the knowledge of Life. Here I am reminded of an old saying, that for the honor of one's country one must venture all, and I think that if we can rightly interpret that thought, and can then hold to our Theosophical principles and ideals which stand out so simple and so strong and full, in contrast with the many other ways in which Theosophy has been presented, we shall then be able to move daringly and confidently along the true pathway of life, earnest, conscientious, fearless workers for the glory of the Higher Law and for the benefit of human kind.

For if we will stop for only a moment and move more closely in touch with our inner life, our aspirations, our hopes, we shall really find the inexpressible inspiration of the Soul that is constantly urging us in the right direction. And it is the recognition of this inner urge, it is the being willing to work with it, to realize how beneficent and helpful is this compassionate Companion, and

how readily we can, by following its mighty call in simplicity and in trust, sow the seed of noble service; it is in doing this, in surrendering ourselves daringly and unselfishly and fully, that we commence this sowing understandingly; then we begin to gain the knowledge that is necessary for the next step. We have been trained so long on lines of false education that our very blood is teeming with its poison. It is in the very atmosphere of our breathing life. It is all around us, and our brain-minds are so permeated with the false teachings of the age that we imagine it is difficult to take up our simple possibilities, grand as they are, and to feel that we can actually have the spiritual knowledge that shall reveal all things—all the secrets of life. Under the pressure of this urge and the consciousness of this power, the Law is revealed, and the closed memories of the past are opened to us. We shall not only look backward into the past but forward into the mighty future, and when this moment comes in all its joyous fullness it will require all our will—ALL our will—to hold ourselves in and not reveal too soon the secrets of our discovery! Great indeed, and glorious and beneficent is the picture of the future for poor Humanity.

It is only our unrest and the unrest of the age that turn our eyes away from the light within. It is by endeavoring to do the great things rather than the small things that we fail to find and follow the Law—that we fail to realize that our hearts are pulsating every moment in harmony with the finer forces of Nature, which are at

our command, and with the inexpressible and unseen vibrations of Life.

To be attuned to these things, to know the Law in thought and feeling, to feel its inspiration in every act is to have Spiritual Knowledge.

Verily all those things which are sad and discouraging, all conditions of human life, will be changed in the twinkling of an eye, and the great soul-urge of Divine Law will be heard—a musical tone, a Spiritual tone—in human life, if we will but heed.

* * *

UNIVERSAL BROTHERHOOD has no creeds or dogmas; it is built on the basis of common sense. It teaches that man is divine, that the soul of man is imperishable, and that Brotherhood is a fact in Nature, and consequently takes in all humanity.

Men must rid themselves of fear, and reach a point where they realize that they are souls, and where they will strive to live as souls, with a sense of their duty to their fellows.

* * *

UNBROTHERLINESS is the insanity of the age. It menaces, to no small degree, the progress of our civilization. Its power cannot be broken or destroyed until man has had ingrained into his heart and mind the fact that he is divine in nature, until he realizes that he possesses the immortal potentiality of good, that true free-

dom exists only where the Higher Law holds in subjection the lower nature.

Not until he seeks to gain the ascendency over his lower nature can man do his highest duty to his fellowmen, or be a brother in the truest sense of the word, or live in the freedom of Freedom.

Let us hope with that grander hope of the soul, the energy of right action, that the day is not far distant when the great sweeping force of Love—of true brotherliness, shall encompass humanity, when the knowledge of right living shall be in the grasp of all, and shall be lived in the truest sense of the word, when children shall be conceived and educated in the atmosphere of purest thought and grander action; then and not until then shall humanity commence to build the solid foundations of a golden age and work in the Kingdom of Freedom.

* * *

PREACH Brotherhood, live it by sacrificing all selfish desires and working unceasingly for humanity. . . .

We have but to take the first step in the true spirit of Brotherhood, and all other steps will follow in natural sequence.

* * *

AND this is really the key-note—the recognition of the soul in men, whether they be black or white, despairing or hopeful. It is in all men even though our civilization, our desires, our reason may seem to choke it; even though science in its blindness may not see it—yet

it stands majestic, the core and heart of each man's life—the dictator of his being, the director of his destiny. . .

Let us cast aside creeds and dogmas, and unite as brothers, each to improve the condition of the other, and all working for the common good of humanity. . .

The old order of things passes away and we are brought face to face with the great and grand possibilities of the new.

* * *

THE knowledge that we are divine, gives the power to overcome all obstacles and to dare to do right.

* * *

THE philosophy that teaches selflessness contains the balm for the pain and suffering of today. False ideas, false ambitions, inharmonious methods of living, selfishness and an unbrotherly spirit are accountable for the unhappiness and dissatisfaction. . . . . .

Humanity has long wandered through the dark valley of bitter experiences; but the mountain heights are again seen, suffused with the glow of dawn and the promise of a new Golden Age, and a pathway is once more shown to that realm where the gods still abide.

* * *

HOW differently parents would act if they fully realized that their little ones came "trailing clouds of glory" from a great past, traveling down through the ages to the present time.

IF every mother could fashion the life of her child, not only through that love which comes from the consciousness that it is a part of herself, but from that divine love which raises her so that she can understand the laws of her own being and of her child, then the child would be a grander type of humanity. The father also should realize that he possesses the key to the whole problem of life. . . . .

If mothers would spend one-half as much time in drawing out and developing the fine inner nature of their children, as they do in dressing, petting and indulging them, the new generation of men and women would be worthy of the responsibilities which are now theirs in this age.

* * *

TO teach the babes, the little children, their divine nature, to impress this fact upon them is to lay the corner-stone of a healthful, happy manhood and womanhood.

* * *

LET me have a child from the time of its birth until it is seven years old, and all the temptation in the world will not move it.

It will have been taught the divinity of its own soul. This is not theory; it is a fact. The child will become so imbued with the strength of its higher nature that it cannot be moved by all the temptation in the world.

LET the lives of the little ones be molded so that they will be better citizens than you or I. Let us cultivate a higher spirit of patriotism, a higher spirituality, and a greater spirit of brotherly love.

* * *

THE world seeks for and requires a practical illustration of the possibility of developing a higher type of humanity, and an opportunity for this now presents itself. All who have the welfare of the world's children truly at heart can hasten the day of better things eagerly sought for by so many.

Valuable efforts are often hindered and the work which lies closest at hand may suffer neglect and be overcome in confusion by indulging in useless speculation. To accomplish the great purpose in view, unity and harmony are absolutely necessary. When these conditions are established everything is possible. The co-operation of all who undertake the work of teaching children will bring about greater results than are now conceivable. . . . Seeing that the children of today will be the men and women of the future, the great importance of this work surely cannot be over-estimated. Only by wise teaching, by training and self-reliance, self-discipline, concentration, and a recognition of the power of silence, can the lower qualities of the nature be overcome and the highest be developed, so that the children who are brought in touch with this Movement shall in their turn become practical workers for humanity. One of the great objects must be to

bring home to their minds the old, old teaching that they are immortal souls, not divorced from beneficent Nature, but in deed and in truth a part of it.

* * *

SUCH then is The International Brotherhood League, destined to redeem the world, to awaken Humanity to a consciousness of its own dignity, to a realization of its infinite possibility. Those who are privileged to share in this glorious work should appreciate the opportunity now, that is theirs, for the hour will surely come when they will understand the chance they have today—a chance that comes not more than once in thousands of years of the world's time, and which it is their good fortune to be able to seize and use for their own elevation and for the elevation of the race.

* * *

WE declare that there is no hell, except that which abides in man, and that there is no heaven, except that which man makes in himself.

* * *

ELIMINATE fear from the mind of man, teach him the divinity of his own being, show him that Brotherhood is a fact in Nature, start him on his path with the knowledge of his power to overcome the temptations of life through trusting in the Higher Self—then the work of redemption has commenced.

DON'T brand a man as a criminal. Teach him that he is a soul and give him a chance. Let him feel that some one believes in him, give him the encouragement that perhaps he has missed through all his life and the lack of which may have helped to make him what he is.

* * *

THERE can certainly today be no more necessary lesson, and there is no more valuable one for men and women to learn, than that of silence. This is perhaps particularly true of Americans, for in the United States there is such an outpouring of energy, so much nervous force in our possession, that we do not know how to apply it, and work it off in talk very much after the manner an engine works off steam. Only, in the case of the latter, something is accomplished afterward, while in the human being, excessive talking denotes nothing but an extravagant waste of energy, and is followed by exhaustion of the vital forces.

* * *

THE men who wrote the Constitution of the United States were far from ordinary souls. The full spirituality which they have embodied in it will become more apparent every day, and our children's children will hold it more sacredly than we.

* * *

IN America must be built up the new and glorious manhood and womanhood that will be an example of purity to the world.

AMERICA must rise to something more than commercial prosperity or intellectual advancement. I believe that this great country is the chosen spot for solving some of life's greatest problems. But we must become more united, and recognize the fact that Brotherhood is a force in Nature. We must live up to it in all the smallest duties and all the time. If we learn the necessity of right living and justice to all, we shall not have to wait for the Kingdom of Heaven.

* * *

THE currents of thought at work throughout the whole organism of humanity are registered on the minds of all as on a sensitive plate. . . . .

It is our privilege to help to lift the thought of the world, to aid humanity by discouraging every barbarism, every inhuman act.

* * *

THE time is already at hand when those who feel this immortal life surging through them may find an opportunity to step out of the environment that binds their souls in selfishness, and lead the true life that will help to uplift and strengthen all men.

* * *

WE should not become so absorbed in the little achievement of today, as to render it impossible for us to receive the key to the wider knowledge of the future.

YOU can never tell how far an apparently insignificant bit of good work may spread, for it is like a stone thrown into the water in the endless succession of its ripples.

* * *

THE great trouble with the human race is that its members do not rightly value the imagination with which they are blessed. It is imagination, recognized as a liberating power, that produces the gems of poetry and art which we so much admire, and it is the mind properly guided by this power which will elevate us all.

* * *

IF we would all stand for even a short time face to face with our own souls, we should realize that the sin and shame of the world are our sin and shame, and that we have a great responsibility in righting it.

* * *

WHEREVER the heart rules, spirituality is, for the heart is the seat of the soul.

* * *

DO every act as an intent and loving service of the Divine Self of the World, putting your best into it in that way.

Thus living, your struggles will gradually end, one by one, in victory. Success does not come without effort, without long and often repeated efforts, but the intensity and imposed necessity of the struggle, your very desire to

make the effort, show you that there is already a "living power" within your heart that demands and will reward beyond all conception your strong and unfaltering service.

* * *

FEAR nothing, for every renewed effort raises all former failures into lessons, all sins into experiences. Understand me when I say that in the light of renewed effort the Karma of all your past alters; it no longer threatens; it passes from the plane of penalty before the soul's eye, up to that of tuition. It stands as a Monument, a reminder of past weakness and a warning against future failure. So fear nothing for yourself; you are behind the shield of your reborn endeavor, though you have failed a hundred times. Try slowly to make it your motive for fidelity that others may be faithful. Fear only to fail in your duty to others, and even then let your fear be for *them*, not yourself. Not for thousands of years have the opposing forces been so accentuated. Not one of you can remain neutral; if you think you can, and seek to do so, in reality you are adding your powers to those of darkness and lending your strength to the forces of evil. The cry has gone out to each, and each must choose. This is your opportunity.

* * *

HUMANITY calls for aid. Who of you has the strength, the will, to go forward? To them I call, and upon them is already the flush and the Light of the Victory beyond conception.

STAND unfailingly on guard, the sentinel of your own inner chamber, vigilant against the entry there of the least of the lurking foes about the doorway of the sanctum. Through that doorway goes and returns the soul, and it is your task to see that it is unimpeded in its freedom to act and to help.

Oh! that every atom in my being were a thousand-pointed star to help men to see the divine everywhere, to know their limitless power, to feel while in the body the exhaustless Joy of Real Life, to wake and live instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law. This is your birthright of Wisdom and the hour of attainment is *now* if you will. Tarry no longer in the delusion of the "Hall of Learning." Feel, Know and Do.

You are face to face with the defeats of the past, but in your hands is a new weapon forged in all past struggles. Wherefore, arise, claim your own, move on to the Sublime Peace that shall follow the final Victory.

* * *

COMRADES, difficult as it must be for you to believe what I say, yet it is true that the Kingdom of Heaven is nearer at hand than you can realize, and that all the storms, trials and sorrows that we see now raging in human life are but indications of the passing away of the old order of things. All that we have to do is to seize our opportunities, do faithfully our duties as they lie before us, ingrain in the very atmosphere in which we live the finer vibra-

tions of the Higher Law, study and work, work and study.

Let us no longer crucify the Christ in ourselves! Bid Him come forth and enter upon His noble work *now*, for the woes of humanity are great!

Say ye not Comrades: IT SHALL BE DONE!

Well do we know our lower natures have too long kept the doors of the sanctuary closed, *and the light shut in.* Well do we know, because we have failed in doing our part, that the world cries out in pain and demands of us that we pay our debts, and that quickly, lest we be shut out for ages before like opportunities present themselves.

No more need we waste our time in questioning who is right and who is wrong. Ours is a simple duty—to work, to work out the moments of our lives in glorious service. Hath not the Master made our way plain?

* * *

SEE the gates of Life and Peace standing open before you, if you have but faith and trust to enter in. But none can enter alone, each must bring with him the sad and sorrowing. None can cross the threshold alone, but must help to bear the burdens of the overburdened, must aid the feeble steps of those who are discouraged, must support those who are bowed down with sin and despair, and as he sends out the radiation of his own joy and strength which he receives from his own aspirations and devotion to his own Higher Self, joy and strength and power shall enter into the lives of those others, and together they shall pass through into Life.

OH! ye men and women, sons of the same Universal Mother as ourselves, ye who were born as we were born, who must die as we must die, and whose souls like ours belong to the Eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race.

This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand. Arise then, fear nothing, and, taking that which is your own and all men's, abide with it in peace for evermore.

* * *

WHILE the bells are ringing on the outer plane, calling men to a recognition of the New Time, the soft, silvery tones of the compassionate Heart of Life are sounding forth their sweet music to the souls of men, calling them away from the paths of darkness, unrighteousness and despair to the ever-abiding Glory of a Truer and Better Life, and the Hope and Peace of a New Day.

CHRONOLOGY

Important Events in the History of the Theosophical Movement

NOTE — Only the event immediately appended to the day of the month in the margin belongs to that day. In certain cases the precise day has not been ascertained.

1831—*July 31.* Birth at Ekaterinoslow, Southern Russia, of Helena Petrovna Hahn, daughter of Colonel Peter Hahn, and of Helena Fadeef. On her father's side, grand-daughter of General Alexis Hahn von Rottenstern Hahn (the representative of a noble family of Mecklenburg, Germany, settled in Russia). On her mother's side, grand-daughter of Privy-Councillor Andrew Fadeef and of the Princess Helena Dolgorouky.

1845—Taken by her father to Paris and London.

1848—*July 7.* Married Councillor of State Nicephore Blavatsky, Vice-Governor of Province of Erivan, Caucasus.

Later. Traveled (at her father's expense) in Egypt, Greece, and other parts of Eastern Europe; London; Paris; Canada (1851); New Orleans; Texas; Mexico; (being in America about a year); then Ceylon and Bombay (end of 1852); Java; Singapore; England again (1853); New York (same year); Chicago; far west to San Francisco; India again (1855); Cashmere; Leli in Ladakh (1856); Thibet; left India 1857; France and Germany in 1858; returning home in 1860, and remaining in Russia till 1867, with the exception of a trip to Italy in 1863. It was whilst in Egypt in 1848 that she met an old Copt with whom she studied the ancient teachings of Egypt. She met him more

than once in later years, and in 1871 spent some time with him at Boulak.

1851—She records that in 1851 she first met her Teacher personally, in London.

1867—Went again to the East, returning *via* Cairo, and spending some time in Greece and Palestine. Visited Palermo and various ruins. Is said to have been present and wounded at the battle of Mentana. Reached Russia in 1872.

1873—Went to Paris; then America, arriving at New York July 7.

1874—Met William Q. Judge, a young lawyer, of New York. He became her pupil from that time forth, and at her death succeeded her as Leader of the Movement.

1875—H. P. Blavatsky began writing for American publications.

September 7. Proposed formation of a Society at a meeting in H. P. Blavatsky's rooms, New York. Among those present was William Q. Judge.

September 8. Formation of The Theosophical Society at H. P. Blavatsky's rooms. Declared object, "The Study and Elucidation of Occultism," etc. Present: H. P. Blavatsky, W. Q. Judge, and 14 others. Adjourned to

September 13. Name of Theosophical Society adopted.

October 30. H. P. Blavatsky appointed Corresponding Secretary; W. Q. Judge Counsel.

1877—Publication of *Isis Unveiled*, H. P. Blavatsky's first book.

1878—*June.* Formation of London Lodge under name of "British Theosophical Society."

H. P. Blavatsky became naturalized as an American citizen.

December 18. H. P. Blavatsky starts for India to enlarge the work of her Society, leaving General Abner Doubleday as President *pro tem.*, and William Q. Judge as Joint Recording Secretary. This Parent Body in America was the nucleus of that which subsequently became The Aryan Theosophical Society of New York.

In this year the "three objects" of The Theosophical Society were first defined in a circular issued in New York.

1879—*February 16.* H. P. Blavatsky and her associates land in Bombay, India, making that their headquarters. On her way to India she visited London to establish lines of work for England and Europe.

The Theosophist magazine founded and edited in India by H. P. Blavatsky.

1880—H. P. Blavatsky visits Ceylon.

1881—H. P. Blavatsky visits Simla.

H. P. Blavatsky delivers the celebrated message to the Brahmins of Allahabad, known as the "Prayag Theosophical Society Letter," *severely criticising certain Brahmanical practices, particularly child-marriage.*

1882—H. P. Blavatsky took up her residence at Madras to extend the Theosophical Work in India. Later went to Darjeeling on a special mission.

Up to this date the Parent Body, with General Doubleday as President, was still issuing diplomas of membership. Because of H. P. Blavatsky's connection with the secondary Society which she started in India, with Adyar, Madras, as its Center, this was during her residence there recognized as the General Headquarters.

1883—Formation of The Aryan Theosophical Society, at New York by William Q. Judge, who was elected its President and continued so until his death in 1896. Into this Society the Parent Body practically merged itself, and it thus heads the list of the American branches.

1884—*April 7.* Departure from India of H. P. Blavatsky for Europe (Nice, Paris, London), leaving Adyar Headquarters, India, in charge of a Council. It was during her absence that two persons, man and wife, whom she had been befriending by shelter and employment at Headquarters, having been dismissed by the Council for attempts to extort money, lying, etc., sold to some missionaries connected with the Madras Christian College a number of letters which had been forged in H. P. Blavatsky's name and handwriting. In these preposterous documents, which had neither in manner nor matter the smallest resemblance to anything H. P. Blavatsky ever wrote in public or private, yet which the mis-

sionaries published as hers, without investigation, in the *Christian College* magazine, she is made to represent herself as guilty of the most childish frauds and as having both these persons as her accomplices.

This year the Psychical Research Society sent to India an incompetent young man to report upon H. P. Blavatsky's work. His report, largely based upon the above named forgeries (whose originals H. P. Blavatsky had never been allowed to see), issued in the following year, was of an adverse character, though he confesses himself unable to explain her career by any better hypothesis than that she was a Russian spy! This idea the British Government, who had her watched, expressly discountenanced.

Later in 1884, insisting on facing her detractors, she returned to India.

American Board of Control of The Theosophical Society established, Dr. Elliott Coues as President.

In 1889, Dr. Elliott Coues was expelled from The Theosophical Society for unfaithfulness and slander.

W. Q. Judge went to India.

1885—H. P. Blavatsky returned to Europe, living in Wurzburg, Ostend, and Paris.

W. Q. Judge returned to America from India.

Lodges formed at Chicago, Illinois; San Francisco, California; and Los Angeles, California.

Writing of *The Secret Doctrine* begun in this year by H. P. Blavatsky.

1886—*April.* W. Q. Judge founded *The Path* magazine at New York, and became its editor.

October 13. The Society in America formed itself into the "American Section of The Theosophical Society," with W. Q. Judge as its General Secretary.

The Boston Lodge formed (Massachusetts, U. S. A.)

The Society established in Ireland.

1887—H. P. Blavatsky moved from Ostend to London, to take up permanent residence, at first in the South-East, then at 17 Lans-

downe Road, finally at 19 Avenue Road, which is still the European Headquarters of The Universal Brotherhood and Theosophical Society.

H. P. Blavatsky founded and edited the magazine *Lucifer* in London.

Light on the Path, a devotional manual of great value, published.

First Convention of the "American Section," which adopted a Constitution.

1888—Formation of Blavatsky Lodge, London.

British Section formed and many English Lodges established.

Publication of *The Secret Doctrine* by H. P. Blavatsky.

September. Establishment by H. P. Blavatsky, of the "Esoteric Section," now the "Eastern and Esoteric School of Theosophy." (This body was from its foundation the heart of the Movement. Its foundation was suggested to H. P. Blavatsky by W. Q. Judge, and on her death he became its Head and Teacher.) It was under H. P. Blavatsky's absolute control, and included all the chief workers of the Society. The President was never a member of the Esoteric Section. The Universal Brotherhood, founded in 1898, of which The Theosophical Society became an integral part, is the enlargement of the Eastern and Esoteric School.

1889—Aryan Printing Press established by William Q. Judge in New York. *Key to Theosophy* and *Voice of the Silence*, written and published by H. P. Blavatsky.

Formation at Stockholm, of The Theosophical Society in Sweden, with Dr. Gustav Zander as President.

1890—*March 26*. Incorporation of The Aryan Theosophical Society of New York, at New York City.

1891—*May 8*. Death of H. P. Blavatsky at 19 Avenue Road, London.

European Section formed, the British Section becoming amalgamated with it.

Dutch-Belgian Branch formed.

Purchase of 144 Madison Avenue, New York, by The Aryan Theosophical Society and the establishment there of the American Headquarters.

W. Q. Judge started the *Oriental Department* series to familiarize The Theosophical Society with certain Indian Religious Classics.

Publication of *Letters that Have Helped Me* (W. Q. Judge).

Publication of *Echoes from the Orient* (W. Q. Judge).

Shortly before H. P. Blavatsky's death the New York *Sun* published a libelous article consisting of a savage attack upon her character and career. Action at law was taken by W. Q. Judge, as attorney for H. P. Blavatsky, against the *Sun*, but the death of H. P. Blavatsky prevented the case being tried. After her death the *Sun* inquired fully into the evidence against H. P. Blavatsky and finding there was none, but that the paper had been made the tool of unscrupulous enemies of the Movement, published a complete withdrawal of the charges and expressed regret that such an unjustified attack had been allowed in its columns. It should be noted that in spite of this retraction by the New York *Sun* many of the statements maliciously circulated at the present time by enemies of The Universal Brotherhood and Theosophical Society, are the same as those which the New York *Sun* retracted.

1893—Parliament of Religions at Chicago, Illinois. Days for presentation of Theosophy, September 15th and 16th: Great speeches made by W. Q. Judge to enormous meetings on the subjects of "Theosophy in the Bible," "Universal Brotherhood as a Fact in Nature," "The Unsectarian Nature of the Society," "Education."

Publication of the *Ocean of Theosophy* (W. Q. Judge).

1894—Serious attack made against the Movement. An unfaithful English member led in an effort to remove W. Q. Judge from active work.

April 22. Eighth Annual American Convention, at San Francisco, California, representing eighty-seven Branches, declares its unanimous and unswerving belief in the integrity and uprightness of William Q. Judge.

November 3. W. Q. Judge takes full control of the "Esoteric Section" throughout the world.

May 8. Opening of New England Headquarters, 24 Mount Vernon Street, Boston, Massachusetts, a large and imposing building near the State House, and one peculiarly fitted to be the Center for the ever-growing New England activities.

Re-opening of "Do-good Mission," on the East Side of New York City, by Katherine Tingley—having been established by her several years before she was associated with The Theosophical Society.

1895—Ninth and last Convention of the "American Section, Theosophical Society," held at Boston, Massachusetts. At this Convention, representing 102 American Branches, it was resolved by 191 to 10 delegate votes, to reorganize and assume entire autonomy. Changing the name to "The Theosophical Society in America," it elected William Q. Judge as its President for life.

A little later the other World-Sections followed the example of the American section and declared for autonomy; also electing W. Q. Judge Life-President.

1896—*March 21.* Death of William Q. Judge.

March 23. Cremation of the body of William Q. Judge, in accordance with his request.

Katherine Tingley, appointed by William Q. Judge, as his successor, became Leader of the Movement.

Katherine Tingley organized and conducted the great Crusade of American Theosophists around the World from June 7, 1896, till April 4, 1897.

The first meeting of this Crusade was held at Boston, Massachusetts, on June 7.

On June 13 the Crusaders left New York. On June 20 they arrived in London.

On February 11, of the following year, the Crusaders landed at San Francisco, California, and on April 4 reached New York, holding there their final meeting, having completed their work.

The countries visited were England, Ireland, Scotland, France, Holland, Germany, Austria, Switzerland, Italy, Greece, Egypt, India, Australia, New Zealand, Samoa, Canada, and finally the States of America from West to East. In these places existing Lodges were visited, new ones formed, public meetings held; and much practical Brotherhood work done among the very poor of large cities. At Dublin on August 2 the Convention of the Theosophical Society in Europe was combined with the visit of the Crusade, and the post of "Corresponding Secretary," vacant since the death of H. P. Blavatsky, was revived in honor of Katherine Tingley. On August 6, the Crusaders visited Killarney, camping near the Lakes. Here the Irish corner-stone for the School for the Revival of the Lost Mysteries of Antiquity

was selected by Katherine Tingley. During the Crusade the Great Pyramid in Egypt, the remains of the Temples of Eleusis in Greece, and the Caves of Elephanta near Bombay were visited. The effect of the Crusade has been vital and far-reaching. Not only stimulating public interest everywhere and laying broad foundations for future similar work, it roused the energies of the members in every country to their utmost, and the enthusiasm thus called forth has never waned.

1896 — *April.* The name of the magazine, *The Path*, was temporarily changed to *Theosophy*, in fulfillment of the wish of William Q. Judge.

1897 — *October 12.* Death of Lady Malcolm, of Scotland, a faithful and noble-hearted worker for Theosophy. She left a large legacy to the School for the Revival of the Lost Mysteries of Antiquity.

Formation of "Indo-American Theosophical Society" by Katherine Tingley at Benares, India, and establishment by her of esoteric classes throughout India during the Crusade.

Much relief work instituted by Katherine Tingley in relief of the Indian Famine, during and since the Crusade.

February 23. Corner-stone laid of the "School for the Revival of the Lost Mysteries of Antiquity" at Point Loma, California, by Katherine Tingley.

Lotus Groups organized, severed from official connection with the Theosophical Society in America, and placed under the Presidency of Katherine Tingley, with Mrs. Elizabeth Churchill (Mayer) Spalding as Superintendent.

April 29. International Brotherhood League formed at New York by the Leader, Katherine Tingley.

July 5. Establishment of Summer Home at Spring Valley, New Jersey, by Katherine Tingley, for children of the crowded districts of the East Side of New York City.

Important Esoteric Center formed by Katherine Tingley in New Zealand.

Wayfare Home established at Buffalo, New York, for destitute women.

September 13. E. A. Neresheimer appointed President of The Theosophical Society.

Katherine Tingley and E. A. Neresheimer assume the joint Editorship of *Theosophy*. In November the name of this magazine was changed to *Universal Brotherhood*.

September 30. *The New Century* established and edited by Katherine Tingley.

1898—*January 13.* Formation at New York City of The Universal Brotherhood Organization by Katherine Tingley.

February 18. Great Convention of The Theosophical Society in America, at Chicago, Illinois. The Society resolved, through its delegates, to enter a larger arena and widen its scope, by uniting with The Universal Brotherhood, of which the old Theosophical Society became the Literary Department. Amid most intense enthusiasm, Katherine Tingley was officially recognized as Leader and Official Head of The Universal Brotherhood and Theosophical Society.

February 23. The Theosophical Society in Europe also resolved to merge itself into The Universal Brotherhood and Theosophical Society, an example quickly followed by The Theosophical Societies in other parts of the world.

March–April. A small faction of people, in their desire for power and to impede the progress of the work, attempted to gain control of the property and archives of every department of the Organization by means of actions at law, taken in the State of New York. The suits were brought against Katherine Tingley and E. A. Neresheimer and through them, as Officers, against The Theosophical Society in America, the Eastern and Esoteric School of Theosophy, The Theosophical Publishing Company, and the School for the Revival of the Lost Mysteries of Antiquity. Those who brought these suits and thus attacked the work were ignominiously defeated in every case, and it was ruled by the court, among other decisions,

That it was perfectly competent and legal for The Theosophical Society in America to become part of a larger body formed for similar purposes, to-wit: The Universal Brotherhood.

June. The Isis League of Art, Music and Drama, established at New York by Katherine Tingley, who was the first to revive the Greek Drama in America. Highly successful performances were given of the Greek play "Eumenides" of Æschylus at

Carnegie Hall, New York City, and later at the great Universal Brotherhood Congress at Point Loma, California, and at Buffalo, New York; and in England.

August 13. The Lotus Trust Home (unsectarian), for the protection and education of orphan children, established by Katherine Tingley, at Buffalo, New York.

August 23. Katherine Tingley organized a War Relief Corps in New York, and established an emergency hospital, at Montauk, Long Island, where thousands of sick and worn-out soldiers of the American army returning from the campaign in Cuba were given relief by nursing, medicines, clothing, etc.

1899—*January 13.* Formation of a new body of students, by Katherine Tingley, at New York City.

February 2. Expedition organized by Katherine Tingley for relief work in Cuba, in pursuance of the work of the International Brotherhood League, the practical humanitarian department of The Universal Brotherhood. This relief party started from New York City on February 2, arriving in Santiago February 12. Great assistance was afforded by means of food, medicine and clothing, etc., to the sick soldiers and sick and destitute Cubans. Much suffering, due to the war, was relieved, and most able assistance was rendered Katherine Tingley in connection with her efforts for Cuba by Senor Emilio Bacardi, Mayor of Santiago. On her return to America Katherine Tingley brought back some of the Cuban sufferers from the war to be helped and educated.

February 6. Children's Cuban Liberty Day outlined by Katherine Tingley while *en voyage* to Cuba on United States Transport.

March 7. Children's Cuban Liberty Day, inaugurated by Katherine Tingley, proclaimed by the Mayor of Santiago, Senor Emilio Bacardi, as a holiday to be held in Santiago on the 12th day of March of each year.

March 12. First Grand celebration of Children's Cuban Liberty Day at Santiago, Cuba, attended by the Mayor, Emilio Bacardi, and prominent citizens, and all the children of Santiago, on the Plaza de Dolores; planting of trees, one for Cuba and one for America, by Katherine Tingley.

April 13. Great Congress of The Universal Brotherhood and The-

osophical Society opened at Point Loma, California. Many hundreds of members were present from all parts of the world. The Congress was continued for ten days.

At this Congress the Corner-stone of the School for the Revival of the Lost Mysteries of Antiquity was rededicated and the ashes of H. P. Blavatsky and William Q. Judge were brought to Point Loma, California, to be held intact at this sacred center.

April 25. Katherine Tingley established the International Brotherhood League Colony at Point Loma, California. After the dedication of the Colony Katherine Tingley and some of her Cabinet Officers made a tour across the Continent, visiting the chief cities and holding large public meetings everywhere which created immense interest in the work of the Brotherhood.

August 29. Crusade to Europe organized by Katherine Tingley. She was accompanied by E. A. Neresheimer, C. Thurston, F. M. Pierce, H. T. Patterson, members of her Cabinet, and others. Passing through Germany and Denmark they were present at the large Congress at Stockholm, Sweden, which commenced on September 13. During the Congress a reception was given by the members of The Universal Brotherhood which was attended by the King of Sweden and Norway and his suite. Immediately after this Congress the Leader visited several of the chief towns in Sweden and then went directly to England and took up her residence at 19 Avenue Road, London, the last home of H. P. Blavatsky. The work here had received a great shock after H. P. Blavatsky's death, and the building had been for a time alienated from the purposes for which H. P. Blavatsky had designed it.

October 6. European Congress of The Universal Brotherhood was held at the Royal Pavilion, Brighton, England, at which Katherine Tingley and her Crusaders were present.

October 10. Reception by members of The Universal Brotherhood and Jubilee held at 19 Avenue Road, London, in honor of the great victory won by Katherine Tingley in recovering possession of the property, and in the re-establishment of H. P. Blavatsky's old work at the center that H. P. Blavatsky said must be kept up for ninety-nine years. During her stay at 19 Avenue Road, Katherine Tingley established a Raja Yoga School for children in the Temple which was built there by H. P. Blavatsky.

1900—*February 13.* Katherine Tingley arrived at Point Loma, California, for permanent residence, establishing that spot henceforth as the World-Center and Headquarters of The Universal Brotherhood and Theosophical Society and all its Departments.

With the commencement of this year the *Universal Brotherhood Magazine* was enlarged by Katherine Tingley who re-named it *Universal Brotherhood Path*, thus retaining the original name of the magazine as established by W. Q. Judge.

April 1. Dedication and naming of the grounds of Esotero, Point Loma, California, by Katherine Tingley.

April 7. Katherine Tingley commenced the building of Aryan Memorial Temple, Point Loma, California.

April 13, 14, 15. "Unity Congress" held by The Universal Brotherhood and Theosophical Society throughout the world. "The Travail of the Soul," a mystical drama by Katherine Tingley, performed at Point Loma, California. Katherine Tingley announced the institution of Olympic Games.

April 29. Laying of Corner-stone of Isis Temple of Art, Music and Drama, Point Loma, California.

Removal of Offices of The Universal Brotherhood and Theosophical Society, The Aryan Theosophical Society, The Theosophical Publishing Company, the Woman's Exchange and Mart, including their respective staffs, to the new International Headquarters at Point Loma, California.

May 1. Dedication of International Lotus Home, and establishment of the Raja Yoga School, Point Loma, California.

May 8. Katherine Tingley founded the Woman's Isis Club of Daughters of Loma-land, at Point Loma, California.

November 11. Dedication of Aryan Memorial Temple by students of Loma-land, Point Loma, California.

1901—*December 31—January 1.* Celebration of the opening of the Twentieth Century in the large Rotunda, Loma Homestead, Point Loma, California.

January 13. Jubilee Congress of Universal Brotherhood and Theosophical Society held in all parts of the world. Tree-planting by students on the grounds of Esotero, Point Loma, California.

January 14. Festival—Tree-planting by the children of the International Lotus Home on the Raja Yoga School grounds, Point Loma, California.

January 17. Formation of Aryan International Society by Katherine Tingley, at Point Loma, California.

February 9. First public presentation of "Hypatia," at the Opera House, San Diego, California.

February 14. Daily lectures in Aryan Temple, Point Loma, California, opened to the public.

March 29. Katherine Tingley's defense of the memory of W. Q. Judge at immense public meeting in Opera House, San Diego, California.

July 1. Building of Amphitheatre begun, Point Loma, California.

July 4. International Celebration of Independence Day, in the great Amphitheatre, Point Loma, California.

August 3. Katherine Tingley organized a second Crusade to Cuba consisting of Representatives of the Raja Yoga School, Point Loma, California, for the purpose of selecting children for free education at the Raja Yoga Institution, Point Loma, California.

September 8. Opening debate on Theosophy and Christianity, continued on eight successive Sunday evenings at San Diego, California.

September 10. Dedication of Students' Group House No. 1, at Point Loma, California.

September 15. Return of Second Cuban Crusade with children to Loma-land, Point Loma, California.

October. Branch of Isis Conservatory of Music established at San Diego, California.

November. Completion of the great Amphitheatre, Point Loma, California.

1902—*January 1.* Dedication of Children's Aryan Temple of Music at Loma-land, Point Loma, California, by Students and residents.

March 7. Purchase of Opera House, San Diego, California, by Katherine Tingley, to be used for the work of the Isis Conservatory of Art, Music and Drama.

April 26. Celebration at Loma Homestead, Point Loma, California,

of Seventh Anniversary of the election of William Q. Judge as President for life of The Theosophical Society. Opening of the great Rotunda as the Central Office of The Universal Brotherhood and its departments as follows:

The Universal Brotherhood and Theosophical Society, The Aryan Theosophical Society, The New Century Corporation, The Theosophical Publishing Company, Editorial Departments of *The New Century* and *Universal Brotherhood Path*, The School of Antiquity, The International Brotherhood League, The International Lotus Home and Raja Yoga School, The Isis Conservatory of Music and Drama, The Literary Staff, Departments of Propaganda, Art, Medicine, Horticulture, Law, Isis Theatre, Mechanical Arts, Industries, Decorative Arts.

Katherine Tingley names the International Center at Loma-land, Point Loma, California, "Adyar," thus carrying out the plan of H. P. Blavatsky of having a great world center in America to successfully carry on The Theosophical Society and Universal Brotherhood throughout the ages.

May 18. Public dedication and naming of the Isis THEATRE, San Diego, California, by Katherine Tingley.

May 20. Cuba's Independence Day celebrated at Point Loma, California, by Cuban and other children of the Raja Yoga School.

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